

T H E

CRITICAL REVIEW.

For M A R C H, 1794.

A Journal during a Residence in France, from the Beginning of August to the Middle of December, 1792. To which is added, an Account of the most remarkable Events that happened at Paris from that Time to the Death of the late King of France: By J. Moore, M. D. 2 Vols. Vol. II. 8vo. 8s. 6d. Boards. Robinsons. 1793.

D^R. Moore has at length gratified the curiosity of the public, by presenting them with the second volume of his promised Journal; if, indeed, the term Journal can with propriety apply to a work of which part (the account of Dumourier's campaign) is compiled from the *Compte Rendu* of Dillon*; part, as the author acknowledges, from information collected in England, and subsequent to the latest period of his residence in France, and of which the whole has been put together, and moulded into its present form, so considerable a time after his return from the scene of events. In relating transactions of such notoriety, much of the interest will be lost by the intervention of delay in the publication, and we could therefore wish that all who have it in their power to communicate information upon the affairs of France, would either give it while the transactions are yet recent, or, if their plan goes further than catching the anecdote of the day, and reasoning on the incidents as they arise, that they would take the trouble of digesting their materials into a regular and continued narrative. We do not, however, mean to quarrel with the entertainment provided for us, because it is not served up exactly in the mode we should have preferred. This volume begins with the return of our author and his fellow traveller to Paris, which they did by way of Arras, not being able to procure any certain information whether or not the Austrians

* A very full Abstract of which was given in the Appendix to our Eighth Volume. Rev.

had actually raised the siege of Lisle. On their arrival at Aire, they put up at the sign of the Three Kings. *Ma foi monsieur*, said a man who was smoking his pipe at the door of the coffee-house to Dr. Moore, *Vous aviez choisi la des hôtes qui ne sont plus à la mode.* The English, however, were still considered as friends; and *vivent les Anglois* was thought at that period, a proper and natural accompaniment to the cries of liberty and patriotism. In their route the travellers met with many small parties hastening to the relief of Lisle; their servants were at length tired with crying out *Vive la nation, Vive la republique!* and one of them refused to join when called upon; upon which a soldier seized the bridle of his horse, and levelled his musket at him; but an apology from lord Lauderdale was readily accepted, and an officer crying *Vivent les Anglois*, they passed on. Dr. Moore says, it is fifty to one the fellow was not shot through the head; but we suspect the man's danger was not equal to his fright. From the rest of this chapter we learn that common soldiers are coarse in their epithets, and that post-masters will practise imposition. Our author arrived at Paris on the 10th of October, where they were still working at the entrenchments, which served to employ and interest the people; though, as a mode of defence, they were little valued by military men. But Dumourier had already saved the city. During all this period the convention was agitated with the most violent opposition between the Maratists and the Brissotines; and the mutual expressions of rage and contempt, which our author was a witness of, sufficiently indicated a contest, which could only end with the destruction of one of the parties. Our author seems fully of opinion, that not only the greater part of the convention, but that the far greater part of Paris, favoured the moderate party; yet it is scarcely to be conceived how such men as Marat, Danton, and Robespierre, without name or fortune, should be able to support themselves in the station they have held, except they had somehow found means to interest that mass which may properly be denominated the people. That the most contemptuous language was used towards them in the convention by the opposite party, only proves that the ardour of their contention was unchecked by any of those considerations which, in less turbulent periods, temper the fierceness of debate; but we have seen that, however Marat and his associates might excite indignation, they were too formidable to be despised.

The following passages contain lively descriptions of those who were so little a time ago, and others who still are, at the head of affairs, in the shifting scene of the national convention:

* Brissot

• Brissot is a little man, of an intelligent countenance, but of a weakly frame of body.

• While many of the deputies, even those who are no way obnoxious to the violent party, carry pocket-pistols, or canes which contain swords; Brissot walks through the streets, at all hours, without so much as a switch in his hand.

• An acquaintance of his told me that he had spoken of this to him as a piece of great imprudence, considering the number of his enemies, many of whom he thought capable of assassination. To this remonstrance Brissot answered with a careless air, "S'ils sont décidés à m'assassiner, ils en trouveroient aisément le moyen de quelque manière que je fusse armé: d'ailleurs je suis d'une constitution si foible, que ne pouvant faire qu'une triste défense, je préférerois l'honneur de n'en point faire du tout."

• But timidity is not to be placed among this man's failings, nor prudence among his virtues.

• If Brissot is too little affected by the rancour of his enemies; Roland shews too much sensibility to the attacks which are made on him, and this is one reason perhaps for their being continued with such spirit and perseverance. Insinuations tending to render him unpopular, not only appear in certain daily journals, but accusations against him are sometimes pasted on the walls. He alludes to these rather too often in his addresses to the convention, which are sometimes thought laboured and pompous. While one of this kind was reading in the assembly, I heard one of the deputies say peevishly, "Cet homme pretend nous gouverner par des phrases." Another, shrugging up his shoulders, said, "Il ne cherche qu'à faire admirer la beauté de son stile." To which the member who sat next him replied, "Aussi y réussit il quelquefois avec l'aide de sa femme."

• The tendency of these addresses and letters generally is, after exculpating himself from the charges above mentioned, to prove the necessity of order and submission to law.

• Robespierre is a man of small size, and a disagreeable countenance, which announces more fire than understanding; in his calmest moments, he conceals with difficulty the hatred and malignity which is said to exist in his heart, and which his features are admirably formed to express. He distinguished himself in the constituent assembly by the violence of his speeches, and much more since, in the Jacobin society, by the violence of his measures. His eloquence is employed in invectives against tyrants and aristocrats, and in declamations in praise of liberty. His speeches are barren in argument, but sometimes fertile in the flowers of fancy.

• Robespierre is considered as an enthusiast rather than a hypocrite: some people think him both, which is not without example;

but, to me, he seems to be too much of the first to be a great deal of the second.

‘ He always refused every office of emolument : his passion is popularity, not avarice ; and he is allowed, even by those who detest many parts of his character, and are his enemies, to be incorruptible by money.

‘ Roland is not supposed to possess all the energy of character that belongs to Danton ; in many other respects they differ. Roland is believed to be a thorough republican : Danton, it is thought, does not lay much stress on the form of government, and would have no objection to monarchy, provided the monarch were a creature of his own ; for I do not find that it is suspected that he aspires to reign in person.

‘ Roland and Danton were often in opposition with each other when joined in the same administration. Roland struggled with all his might against the usurpations of the general council of the commune of Paris after the 10th of August : Danton favoured and abetted them. Roland exclaimed against the massacres in September, did every thing he could to put an end to them, and on that account was himself in imminent danger. Danton, though he was then minister of justice, is accused of having been criminally passive on that very pressing occasion, Roland uses his whole influence to bring the authors of those savage scenes to justice : Danton uses his to stifle all investigation of that nature.

‘ In external appearance and manner those two men differ as in all the rest : Roland is about sixty years of age, tall, thin, of a mild countenance and pale complexion, His dress, every time I have seen him, has been the same, a drab-coloured suit lined with green silk, his grey hair hanging loose.

‘ Danton is not so tall, but much broader than Roland : his form is coarse, and uncommonly robust : Roland’s manner is unassuming and modest—that of Danton fierce and boisterous ; he speaks with the voice of a Stentor, declaims on the blessings of freedom with the arrogance of a tyrant, and invites to union and friendship with the frown of an enemy.’

The following particulars are given of the death of the duke of Rochfoucauld :

‘ Disgusted with a series of crimes which he could neither prevent nor punish, and finding that his presence in Paris was neither of use to his country nor to the king, the duke of Rochfoucauld withdrew from the capital to his villa in Normandy, from whence, on account of his health, he soon after went to the medicinal waters of Forges, where he was during the dreadful period of the massacres in September, and where a commissioner from the general council of the commune of Paris arrived with an order to arrest and conduct him to the capital. This commissioner was a man of more humanity than those usually employed by the council on similar occasions ;

he readily agreed to the proposal of accompanying the duke in the first place to his own house at Roche-Guyon, with a view that the agitation which existed at Paris might have time to subside before he should arrive, and in the hopes that the duke's friends might be able to have the order recalled.—In company with Mr. de la Rochefoucauld was the duchesse D'Anville his mother, and the duchess his wife. On the road between Forges and Roche-Guyon, they stopped at Gisors: during this period, most unfortunately a battalion of national guards arrived, among whom some of the Paris assassins, as it is suspected, were mixed.

'These villains immediately shewed a disposition to murder the duke, who, being more solicitous for the safety of his mother and his wife than for his own, and fearing that they might be injured or insulted if he remained with them, he persuaded them to go on. The duke himself afterwards walked to his carriage under the protection of the mayor of Gisors, the commissioner, and some of the national guards; but he was, notwithstanding, followed by the assassins, loading him all the way with abusive language, till one of them having found means of coming very near the duke, threw a stone with such force, that, striking him on the temple, it killed him on the spot, and some of the wretches immediately, on seeing him fall, cried, "Vive la nation!"

'The French nation is disgraced by such an exclamation on such an occasion; and, were I not convinced that the majority detest the actions and sicken at the exclamations of such wretches, I should join in sentiment with those who wish it washed from the surface of the globe.'

Dr. Moore was present at a trial of strength between the two parties, on the accusation of Robespierre by Louvet, of which he gives a detailed account. It ended in a sort of drawn battle, and only increased the mutual animosity. Indeed it is most evident from the whole of this account, that each of the parties held a sword at the throat of the other, and that no compromise could have taken place.

—————En quo discordia cives

Perduxit miseros —————

If two men attempt to pass each other in a narrow path, on the edge of a precipice, one of them must be thrown down; the fault was in getting into such a situation.

The following little particulars may serve to shew the influence which the present state of things has upon the face of the capital, and the manners of private life:

'There are eight or ten theatres for dramatic entertainments of one kind or other at present in Paris: most of them are open four

times a week. The pieces represented are generally new, and adapted to the spirit of the times, and to fortify the minds of the audience in sentiments favourable to the revolution. Kings and princes are represented as rapacious, voluptuous, and tyrannical; nobility as frivolous and unfeeling, fawning to the sovereign, and insolent to their fellow-subjects; priests as hypocritical, artful, and wicked. To inspire a hatred to monarchical government, and a love of republicanism, is one great object of almost every new piece—even in those comic pieces whose plots turn on an amorous intrigue, or some object equally remote from politics or forms of government, sentiments of the same tendency occur, and however awkwardly introduced, they are sure of being received with applause. A strict adherence to the unities of time and place, and other critical rules, for which the French theatre was formerly distinguished, is now little attended to.

‘The dramatic writers hate fetters, as much as the Sans Culottes, and sometimes despise decorum as much.

‘I was lately at the Theatre de la Variété; the piece was entitled *La Mort de Beauripaire*.

‘The hero, on hearing that the magistrates of Verdun have delivered a gate of the town to the Prussians, shoots himself on the stage. The Duke of Brunswick, surrounded by his guards, enters, and finds a French soldier lamenting over the body of his commander: while the duke is questioning him, another French soldier is brought in, who has just shot a Prussian officer in the street. The duke asks, who bribed him to commit this assassination? The soldier replies, “That he needed no bribe to determine him to destroy the enemies of his country; that he had no part in the infamous capitulation, by which the Prussians were permitted to enter Verdun; that he had mistaken the officer he had killed, for the duke himself, and highly regrets the mistake.”—The soldier in his turn demands of the duke, “who had bribed *him* to invade a country which had renounced conquest, and to make war on a people, who wished only to be governed by laws of their own making, under a form agreeable to their own taste?” The duke makes some reply to this, and the dispute becomes warm: but although the soldier is represented as having by much the best of the argument, he is ordered to immediate execution. It appears soon after, that on his way he has leaped over a bridge, and by that means escaped a more painful death. The first soldier concludes the piece, by assuring the duke, that he will make nothing of his present enterprize, which he had best relinquish in time; for *the shortest follies are the soonest remedied*.

‘Many little dramas are daily exhibited on the Boulevards, to the same tendency, and ballads are sung in the streets and public walks: one is entitled, *Comparaison du Régime Ancien avec le Nouveau*; the last stanza is as follows:

‘*Jadis*

‘ Jadis, quand pour l’armée un fils partoît,
Sa bonne mere tout aussi-tot pleuroit,
Et le retirer elle ne pouvoit ;
C’étoit régime despote.

Aujourd’hui, l’on voit toutes les mamans
Faire le paquet, armer leurs enfans,
Et les envoyer servir dans les camps ;
Vive un régime patriote.’

‘ The two following stanzas are from another, which is much re-
lished by the people :

‘ Savez-vous la belle histoire
De ces fameux Prussiens ?
Ils marchaient à la victoire
Avec les Autrichiens ;
Au lieu de palme de gloire
Ils ont cueilli des—raisins.

Le Grand Frédéric s’échappe,
Prenant le plus court chemin ;
Mais Dumourier le rattrappe,
Et lui chante ce refrain
N’allez plus mordre à la grappe
Dans la vigne du voisin.’

‘ A few days since I saw a man dressed in the uniform of a gene-
ral officer come up to a poor fellow, who, with a pike in his hand,
stood sentinel at a gate, and, addressing him by the name of “ *Ci-
toyen Soldat,*” asked him the way to a particular street.

‘ The pike-men were formerly considered as of a rank inferior to
the national guards, who are armed with muskets : but of late they
are put on a footing, and do duty together ; but still it might have
been expected, that this gentleman’s rank in the army would have
commanded the strongest marks of respect from a common soldier,
if his laced coat failed to produce them in a poor fellow almost in
rags.

“ Tenez, mon camarade,” said the pike-man : “ you will first
turn to the right, and then walk straight on until, &c.”

‘ The officer, having heard the directions returned thanks to the
Citoyen Soldat, and, moving his hat, walked away.

‘ Some time since I was walking with a man, who has the rank
of lieutenant-colonel in the national guards : — seven or eight men
belonging to his battalion came up to him with a complaint ; they
pretended that injustice had been done to their company, in the ar-
rangements respecting the duty ; and they also complained of some
other grievances : — the person they had chosen to speak for them
seemed to be rather of a fiery temper ; and he stated the grievances

with more heat and less ceremony than I had been accustomed to see soldiers use when addressing their officers.—The lieutenant-colonel on his part, heard the complaints with attention and coolness; only saying, from time to time, as the orator proceeded, “Tu as raison, tu as raison, mon ami”—and gave no other interruption or answer, till he had quite finished. The officer then began with the phrase he had already used so frequently, “Tu as raison, mon ami, cela est clair; but there is one point in which you are a little mistaken.”

‘This one point turned out to be the whole affair in question. The officer proceeded to put the business in a very different light; sometimes addressing himself to the orator, and sometimes to others of the circle; and in a short time convinced the whole, that what they asked was unreasonable, and dismissed them satisfied, and repeating, “*Le Colonel a raison.*”

Perhaps when the *surprize* excited by such a mode of treatment is a little worn off, the mode of argument pursued by the French officer towards those who shared in his dangers, may be thought as proper in many cases as the *argumentum baculinum*; the only one generally offered to soldiers.

The following anecdote of the bookseller is a very good one:

‘I do not know whether it will be considered as a sign that a sense of religion is declining among the French, that the beggars in asking charity no longer add *pour l’amour de Dieu*, but instead of that, generally cry *Vive la nation*; but that religious sentiments are becoming every day weaker on the minds of the common people of this country, is most apparent; but it never occurred to me, that one order of society was gaining in that article, what another was losing. A friend of mine told me, however, that he was this forenoon in a bookseller’s shop; that having observed the shelves of one side entirely filled with books of devotion, he had asked of the bookseller, if books of that kind were in much request at present.

“A good deal,” replied the bookseller, “with the aristocrates; as for the patriots, they hardly ever look into them.”

“The reason of that,” resumed my friend, “perhaps is, that the patriots being the poorer have not money to lay out on books.”

“They used to purchase them formerly,” said the bookseller; “and it is only since the aristocrates became poor, that many of them began to purchase them at all.”

The French ideas of equality are illustrated by the following incident, which happened to an English gentleman and lady:

‘Hearing there was to be a debate on an important subject in the convention, the gentleman hired two persons to go early and keep places for them in the front of the gallery opposite to the president. The gentleman and lady went themselves an hour after,

A sen-

A sentinel who was placed within the gallery, told them there was no room. They said that two persons in the front would yield them their places, and the two persons rose accordingly and offered to withdraw; but the people in the gallery objected to the new comers taking their places, which, they said, naturally belonged to those who sat nearest. The Englishman appealed to the sentinel: "*Ma foi, citoyen,*" said the sentinel, "*l'affaire est un peu épineuse; you must let it be judged by the company.*"

' This is the usual way on all disputes in the galleries; a jury is immediately formed of the people nearest, who decide by the plurality of votes, and their verdict is always obeyed.

' The Englishman then asked of the company, whether the two persons whom he had sent to the gallery had not a right to keep their places. It was unanimously agreed that they had; but that, if they retired, the two who sat nearest them had a right to the places they left; and so every couple might advance in succession, but those who came last must be content with the worst places, till new vacancies occurred. "But," resumed the Englishman, "I have paid those two men for keeping places for this lady and me, and that we should have them is founded on justice."—" *Mais non pas sur l'égalité,*" said one of the jury; to which opinion all the rest adhered.

"You see, citizen," resumed the sentinel, "that the cause is given against you, and there is no more to be said."

' It is not surprising that this idea of equality is very favourably received by the lowest order of society, particularly according to the sense in which many of them understand it; and I make no manner of doubt but that there are men of acknowledged dulness, and women decidedly ugly, who would rejoice in a decree for an equality of genius and beauty, and who, to that variety in which nature delights, would prefer an insipid monotony of talents and looks all over the world.—But until Nature shall issue such a decree, the decrees of all the national conventions on earth to establish *égalité* will be vain. Were equality decreed by the universal consent of mankind this year, there would be inequality of riches and importance all over the earth the next.'

With all due deference to our entertaining traveller, he seems to have mistaken the true principle of equality. We see nothing in this decision, but a determination that money should not, in all cases, stand in stead of every thing else. It is only saying, if you wish a seat in the convention, you must not purchase it by procuring another man to keep it for you. You must purchase it by rising early; perhaps by going without your breakfast; by greater alertness, or greater patience than your neighbour. This is the price at which we set it, and the proper coin by which such an advantage ought to

to be paid. Now we do not see that this has any tendency to a levelling system; or that it is at all analogous to a decree for an equality of genius and beauty. On the contrary, it gives full play for all those advantages of mind or body by which men differ from each other. And this is in fact, we apprehend, what the French mean by *equality*, though the term has been unfortunately chosen; they mean, not that men should possess equally, but that each should have an equal right to acquire; equal scope for his talents and industry. Instead of saying that the ugly and the dull would rejoice in a decree for an equality of genius and beauty, it would be more to the purpose of the present story to say, that the indolent and the timorous would rejoice in a decree, which ensured to them the same advantages that belong to strength and agility, to ardour and perseverance.—But an Englishman is so accustomed to see every thing done by money, that he thinks himself as ill used if he cannot purchase his neighbour's dexterity, or his neighbour's patience, as if he were refused the purchase of his sacks of corn which stand in the market.—The French had not, while Dr. Moore was with them, altered their calendar, but their dress and forms of speech had undergone a great change.

‘ They begin to *tutoyer* each other, that is, to use in conversation the singular pronoun *tu*, instead of the plural *vous*, as the Romans did, and the Quakers do. They have substituted the name Citoyen, for Monsieur, when talking to or of any person; but more frequently, particularly in the national assembly, they pronounce the name simply, as Buzot, Guadet, Vergniaud. It has even been proposed in some of the journals, that the custom of taking off the hat and bowing the head should be abolished, as remains of the ancient slavery, and unbecoming the independent spirit of free men; instead of which they are desired, on meeting their acquaintance in the street, to place their right hand to their heart as a sign of cordiality.’

‘ David, the celebrated painter, who is a member of the convention and a zealous republican, has sketched some designs for a republican dress, which he seems eager to have introduced; it resembles the old Spanish dress, consisting of a jacket with tight trowsers, a coat without sleeves above the jacket, a short cloak, which may either hang loose from the left shoulder or be drawn over both: a belt to which two pistols and a sword may be attached, a round hat and feather, are also part of this dress, according to the sketches of David; in which full as much attention is paid to picturesque effect as to convenience.’

Dr.

Dr. Moore adds, in his lively way, that expressing his wonder how a patriot could interest himself with such trifling things, he was answered, that David was a *painter* before he was a *patriot*; part of this dress, he tells us, has been adopted by many.

The following reflections shew the candour and judgment of the author; they might perhaps be extended to the similar of the priests:

‘The emigration of the noblesse was most unfortunate; I speak of that which took place at the beginning of the revolution, when it was still safe for them to remain in their country; and not of those which have happened since, and were absolutely necessary for self-preservation: but it is more than probable that the necessity for these last emigrations arose from the unnecessary one which took place at first. Had all the noblesse remained, it cannot be imagined but that a body of men of the most extensive property must, in spite of the torrent of the times, have retained great influence, and prevented many of the disorders which have distracted this unhappy country. Numbers of the noblesse would have been elected into the assemblies, and thus have precluded some deputies who perhaps have been the cause of great mischief: by accommodating themselves in some degree to the prevailing opinions, they would have gradually rendered them more mild and conciliatory, and prevented that degree of acrimonious prejudice which at present prevails against the whole body of nobility. The earliest emigrants being considered as the instigators of a combination of foreign powers against France, as determined to re-establish the ancient government, and as filled with the most implacable desire of vengeance; the odium against them became stronger every day, and was by the populace, ever incapable of discrimination, extended to the whole class. The noblesse who remained in the country were daily provoked by new injuries from their countrymen within, and piqued by letters from those without, accusing them of meanness in submitting to the new order of things, and of cowardice for not joining the armies of the princes. It is not to be wondered at, therefore, that many of them left their country. After the tenth of August, it became dangerous for any of them who had shewn themselves the friends of limited monarchy, and eager to support the constitution, to remain in France.’

The latter part of the volume gives an account of the iniquitous trial and affecting death of Louis XVI. An act of injustice for which France has already bled in every vein, and for which most of those who, feeling it to be unjust, sought only to temporise and to gain time, as Dr. Moore has well shown they did, instead of boldly refusing their concurrence to a measure they disapproved, have already paid the forfeit

feit of their lives. So much safer, as well as more honourable, are decisive measures than timid and forced compliances.

The following is, we believe, the fullest account that has been published of the closing scene of the unfortunate monarch. After the delay requested by the king had been refused to him, he desired the attendance of Mr. Edgeworth:

‘ Mr. Edgeworth’s father was originally a Protestant clergyman, of a good family in Ireland, who was converted to the Roman Catholic religion, and had established himself in France, where he bred his son as an ecclesiastic, in the faith which he himself preferred.—The son recommended himself so much by his good conduct and excellent character, that he was chosen by the princess Elizabeth as her confessor; by which means he became known to, and highly esteemed by the king; of which he gave the strongest proof, by sending for him on this awful occasion.’

‘ Mr. Edgeworth was conducted first before the council in the Temple, and then to the king. On his being introduced, he instantly shewed such marks of respect and sensibility as affected the unfortunate prince so much, that he burst into tears, and was for some moments unable to speak: at length he said—“ Excuse me, Mr. Edgeworth, I have not been accustomed of late to the company of men like you.”

‘ After passing some time with his confessor, the king thought he had acquired sufficient fortitude to bear an interview with his family. The queen, princess Elizabeth, with the prince and princess royal, were conducted to his apartment. They continued near three hours together—No tragic poet has imagined a scene more affecting than what was realized at this interview—The actors, so lately placed in the most brilliant situation that the world can give—hurled from the summit of human splendor to the depth of human misery. A sister, children, and a wife, in a prison, taking their last leave of a brother, father, and husband, rendered more dear than ever by his past sufferings, their common calamity, and the dreadful fate awaiting him the following day.

‘ The king, though affected at different times beyond the power of expression, retained his recollection to the last. When they were to separate, the princess Elizabeth mentioned their hopes of seeing him again in the morning. He allowed her to expect it. The queen could listen to no words of comfort. No consideration could prevent her from pouring forth her indignation in the most violent expressions against the enemies of her husband. In the bitterness of her soul she beat her breast and tore her hair; and her screams were heard at intervals, all that night of agony and horror.

‘ After his family had withdrawn, the king remained for some
time

time with his eyes fixed on the ground without speaking; then with a profound sigh he pronounced—"Ce moment étoit terrible."

'I have it from the best authority, that after his family were withdrawn, the misery of his own fate did not engross his mind so entirely as to exclude all solicitude for the fate of others; he enquired in a most affectionate manner of Mr. Edgeworth for several whom he considered as his friends, and particularly for the ecclesiastics, who had been persecuted with the greatest cruelty; and expressed satisfaction at hearing that many of them had escaped to England, where they were received with kindness and hospitality.

'Mr. Edgeworth prevailed on him to go to bed for four hours.

'He rose at five; and expressing an inclination to hear mass, Mr. Edgeworth informed the council, who were sitting in the Temple, of the king's request. Some difficulties were made, which Mr. Edgeworth removed, saying that the usual ornaments and all that was requisite for the ceremony could be procured from a neighbouring church.

'Mr. Edgeworth shewing great solicitude that the king should be gratified, one of the commissioners said, he had heard of people who had been poisoned taking the sacrament.

'To this horrid insinuation Mr. Edgeworth made no other reply, than by calmly reminding him that the committee were to procure the host.

'What was necessary was provided. Mr. Edgeworth said mass, and administered the sacrament to the king; and then mentioned that his family expected to see him before he left the Temple. The king, fearing that he had not sufficient firmness for a second interview, wished to spare them the agony of such a scene, and therefore declined it.

'At half an hour after eight, Santerre came and informed him that he had received orders to conduct him to the place of execution. After passing three minutes in private with his confessor, he came to the outer room where Santerre had remained, and addressing him, said, "Marchons, je suis prêt." In descending to the court, he begged the commissioners to recommend certain persons who were in his service to the Commune; after which, not imagining that Mr. Edgeworth intended to accompany him any further, he was bidding him adieu. But the other said, his attendance was not over. "What," said the king, "do you intend to adhere to me still?" "Yes," replied the confessor, "to the last."

'The king walked through the court with a firm step, and entered the mayor's coach, followed by Mr. Edgeworth, a municipal officer, and two officers of the national guards.

'The king recited the prayers for persons in the agonies of death during the conveyance from the Temple to the Place de la Révolution, formerly the Place de Louis XV.

'When the carriage stopped at the scaffold, the king said—
"Nous

"Nous voici donc arrivé." He pulled off his coat, unbuttoned the neck of his shirt, ascended the scaffold with steadiness, and surveyed for a few moments the immense multitude; then approaching the edge, as there was a good deal of noise, he made a motion with his hand for silence, which instantly took place—then speaking with a raised voice, he said—"Français, je meurs innocent. Je pardonne à tous mes ennemis, et je souhaite que la France——"

'Santerre, who was on horseback near the scaffold, made a signal for the drums to beat, and for the executioners to perform their office. The king's voice was drowned in the noise of the drums.

'Three executioners then approached to seize him: at the sight of a cord, with which one of them attempted to tie his arms, the king for the first time shewed signs of indignation, and as if he was going to resist. Mr. Edgeworth put him in mind that the Saviour of Mankind had allowed his arms to be tied: he no sooner pronounced this, than the king became passive as a lamb. The executioners laid hold of him, and placed him on the guillotine. The confessor then kneeling with his face near to that of the king, pronounced aloud—"Enfant de Saint Louis, montez au ciel."—The blow was given—Mr. Edgeworth's face was sprinkled with the king's blood. The executioner walked round the scaffold, holding up the head to be seen by the people. A few, who had probably been hired for the purpose, cried—"Vive la Nation! Vive la République!"

'Thus did the French nation, who had endured the cruelties of Lewis the Eleventh, the treachery of Charles the Ninth, and the tyranny of Lewis the Fourteenth, condemn and execute for the pretended crimes of cruelty, treachery, and tyranny, the mildest, most just, and least tyrannical prince that ever sat on their throne.'

We now take our leave of an author who has so often informed and entertained us, and from whom, whenever the opportunity occurs, we hope again to receive entertainment and information.

Experiments on Animal Electricity, with their Application to Physiology. And some Pathological and Medical Observations. By Eusebius Valli, M. D. corresponding Member of the Royal Academy of Sciences at Turin. 8vo. 6s. Boards. Johnson. 1793.

THE fate of electricity has been singular. Little is known of it but facts; and modern discoveries have consisted only in varying the leading properties of the fluid, attraction, and repulsion. Even the most useful application of the doctrine, in guarding against the effects of thunder storms, consists in nothing more. Yet we are, perhaps, on the eve of seeing

seeing our knowledge farther extended, of finding this fluid a considerable meteorological agent, combining with, and separating from water, so as to become air, or descend in rain; of pursuing it in the various operations of nature, where its influence has hitherto been guessed at only. But we must not follow ideal speculation, which may not be realised, or which can only become the subjects of our examination, when they have obtained a more respectable appellation.

Animal electricity, as it has been styled, with equal attention, has hitherto made no greater progress. The human body was known to be a conductor of electricity, and it was evident, though not sufficiently attended to, that the fluid pursued the course of the nerves. It was used as a remedy for various diseases; but, though it sometimes cured, it very frequently failed, and the cures were inconsiderable, doubtful, or transitory. In this state our knowledge was, when some peculiar electrical animals were discovered; a ray and an eel were found to give shocks, which a little inquiry proved to be electrical, to depend on nervous influence, and organs particularly distinguishable for numerous nerves, and a disproportioned quantity of nervous power. About the period of this discovery, in the year 1770, Dr. Cullen, in his class, took up the subject. If we mistake not, it was before the dissection of the electrical ray, but, as we have affixed the date, it may be easily ascertained. In this little historical sketch, it is of importance to mention his opinions: they are peculiarly applicable to M. Valli's experiments, and, if necessary, can be indisputably ascertained. He then strongly insisted on the improbability of any lateral communication of motion between the nervous fibrils, connected in the same sheath; he showed that these fibres were probably not tubular, and that, if they conveyed any fluid, it was an elastic one inherent in their substance, or adhering to them by some peculiar affinity, confined by the separate membranes of each fibril. This fluid was most probably elastic, perhaps similar to the electrical; but, on this subject, he was not explicit. These opinions now lie before us, taken from a short-hand copy of his lectures at that period, and justice obliges us to notice them, to secure him that fame which a mind so comprehensive, and a genius so acute as to anticipate future discoveries, deserves. We have, in different parts of this Journal, alluded to these opinions, and they are strongly confirmed, by the effects of an electrical shock, which is usually felt in those parts where the nerves are most closely confined; where, of course, if the minuter coats are not conductors, the passage of the fluid is rendered most difficult. May we add one conjecture? When an animal is killed by electricity, may it not be effected by the destruction of these coats,

coats, or at least by a change in their power, so that they no longer confine the fluid, but suffer it to escape to the other parts of the body, and be by them conducted to the atmosphere or earth? But to return. The power of the electrical eel gave some general ideas of the nervous fluid being electrical. Linnæus hinted at it, indeed, before this time, and a numerous tribe of theorists, without sufficient foundation or proper views, have pronounced these two fluids to be the same.

In the year 1786, a student of medicine at Bologna felt himself wounded in the leg, and looking down, perceived it to be owing to the bite of a mouse. He seized the little animal, and immediately laying it on the table, began to dissect it. On touching, however, the intercostal nerve, with his scalpel, he received so severe a shock as to benumb his hand. The name of the student is concealed by M. Colugno, who has preserved this anecdote, and the circumstances are certainly not very clearly, or consistently related. M. Vassalli supposed, from this fact, what he might have known from the experiments with electrical fish, that animals could accumulate a greater proportion of the electrical fluid, and employ it, when wanted, to produce effects similar to those of the Leyden phial.

In the scattered records of medical facts, there are many similar occurrences, which ought before this time to have been collected: from their united evidence, they would have appeared striking, and have led to some conclusions, at least plausible, if not highly probable.

Instances of spontaneous electricity, in the human body and in animals, are too numerous to be recited. The sparkling eyes of a cat, at night, seem to be connected with its electrical properties; and the same appearance, attended with increased sensibility and increased muscular power, is observable in hydrophobic, maniacal, and epileptic persons. The ancients were acquainted with this spontaneous electricity: it is pointed out in the following elegant lines of Virgil:

‘ Ecce levis summo de vertice visus Jūli
Fundere lumen apex tactuque innoxia molli
Lambere flamma comas, & circum tempora pasci.’

This appearance was considered to be a happy presage. It is remarkable that Cicero, Livy, Valerius Maximus, and Florus, mention it of Tullus Hostilius; and Dr. Falconar, we believe, without recollecting this circumstance, has shown, in the third volume of the Manchester Memoirs, that Tullus was probably killed by lightning, while engaged in some observations on the means of conveying the electrical fluid from the clouds. A system, already highly electrical, would be more easily affected by

by the shock of the fluid in a contrary state.—But it is not only spontaneous electricity that is observable in the human body. M. Saussure has remarked, that, after motion, the excited electricity may be easily observed. To omit a croud of unauthenticated observations, we may add, that M. Laffini, in the Transactions of the Royal Academy of Sciences for 1777, mentions a Russian nobleman, who had the power of giving a shock like the torpedo. Gambus mentions a similar instance in his Pathology (§ 660 edit. 1763 *); and we may be permitted to transcribe his own words ‘*utrum morboſa affectio, etiam in homine, ignem ciere electrium poteſt, qui ſeſe fulgurante ictu ſeſe manifeſtet, cum corpora aliena contactum minatur? Symptomatis inauditi noviffimum quidem exemplum movit ſuſpicionem, nec plura tamen deinceps confirmarunt.*’

Let us next attend to experiments out of the body. All the parts of animals are conductors, while fluid, but non-conductors when dry. In their dry ſtate, they are electrics per ſe in a ſtriking manner. A maſs composed of animal nerves has been employed to excite electricity; phoſphoric glaſs is ſaid to be more effectual as an exciter than glaſs made from any other materials. But, even as conductors, the nerves ſeem to poſſeſs peculiar properties. We have ſeen, that the nervous fluid ſeems to prefer the courſe of the nerves, or at leaſt its effects are felt in that direction; and, when the ſhock is fatal, no organic injury ſeems to have been received. M. Van Swinden, however, records a ſingular experiment in his ‘*Recueil de Memoirs ſur l’Analogie de l’Electricité & du Magnetisme,*’ tom. ii. p. 126. If a nerve and an artery, or a vein are taken from the leg of a ſheep, juſt killed, *while the blood is ſtill retained*, and, by their means two different jars are charged, that which communicates with the machine by means of the nerve is charged in a much greater degree than the other. From which, ſays the author, M. Steiglehner, we may conclude, that the electrical fluid moves more freely through the nerves than the other parts of the body. The ſame experiment, with ſimilar ſucceſs, was made by M. Herbert.

Our evidences have been few, but ſelect: their number might be increaſed; but we cannot add to their reſpectability. We have ſeen then, that men and animals have the appearance of poſſeſſing that portion of the unconfined fluid which we call ſpontaneous electricity; that men have had naturally an accumulated electricity, which they could diſcharge ſometimes voluntarily; that the ſource and the accumulation of the fluid is probably in the nervous ſyſtem.—In diſeaſes, we have already had occaſion to obſerve, that the ſparkling eyes ſeem

* If the dates be obſerved, the inſtances will be found not to be the ſame.

to show the spontaneous electricity in a great degree, and this appearance is connected with increased sensibility, and increased muscular power. One fact, in an epileptic paroxysm, we had from the best authority. A student of medicine was holding a decrepid old woman (for she was naturally so) in a fit of epilepsy. He held her with the assistance of several others, and rested his whole force on the wrist. By a sudden start she disengaged herself from all, and the arm which had the strongest hold of her wrist, was benumbed, as with an electrical shock. It must be added, that he was peculiarly sensible of electricity, and usually much incommoded with very slight shocks: even a common thunder-storm gave him very uneasy sensations. The violent agitations, and the acute sensibility of hydrophobic patients, gave Sauvages the idea of accumulated electricity, by the great resemblance between them and persons highly excited; for we will not torture his words so far, as some author's have done, and suppose him defending this system. Maniacal people, and those in the delirium of fevers, have powers usually much beyond their usual strength. If, with this, we consider electricity confined to the nerves, the muscles, if not wholly nervous, to have a large proportion of nervous influence, the power of torpedos to reside in the nervous system, and to be communicated through the muscles, the conclusion will not be very gratuitous, that every affection of the nerves and muscles, is in a greater or less degree electrical: at least, that every appearance of increased excitement is attended with phenomena not unlike those of the increased excitement of electricity, and that, in the ordinary state of the functions, the effects of this fluid on the human body are entirely consistent with the opinions of Dr. Cullen, mentioned in the beginning of the present article, to which it may now be added, that the innate fluid is probably the electrical.

We may now take up M. Valli's work, and we mean not to depreciate his labours by the present Introduction. He has done much, by means indeed at which humanity shudders, and has supported, by many cruel experiments, what analogy might have fully established. Yet, in this line, it forms a new æra in physiology, and we mean to give it an attentive examination in all its parts.

M. Valli, in his Introduction, speaks with much complacency of himself and his discovery, and adds the little he seems to have been acquainted with, which had been done before in this direction. That the coats of the nerves are imperfect conductors, he thinks is established by his own experiments. He was not aware, that it had been hinted at before. He

gives

gives also a short account of the two kinds of electricity, from the common systems. It is only necessary for us to transcribe the relation of the first discovery, which led to these experiments, subsequent to the accident already mentioned in 1786. With this we shall conclude the present article: our readers will then be in possession of the whole subject, and we may be able to follow, without interruption, the chief addition of M. Valli.

‘ Professor Galvani, of Bologna, has discovered in animals an electricity which is peculiar to them, and which performs the office of the nervous fluid. For this beautiful discovery, he was indebted to a fortunate accident. Whilst dissecting a frog in a room where some of his friends were amusing themselves with an electrical machine, one of them drew a spark from the conductor, at the same time that the professor touched one of the nerves of the animal. In an instant, the whole body of the frog was shook by a violent convulsion. The professor was astonished at the phenomenon, and believed it owing to his having wounded the nerve: to assure himself whether this was really the case, he pricked it with the point of his knife, without any motion of the body being produced; he now touched the nerve with the instrument as at first, and ordered a spark to be taken from the machine, on which the contractions were renewed. The experiment was repeated a third time, but the animal remained motionless; however, on perceiving he held his scalpel by the handle, which was of ivory (a bad conductor), he changed it for a metallic one, and recited the movements, which he constantly failed of doing whilst using an electric substance.

‘ After having made a great number of experiments with the electrical machine, he resolved to prosecute the subject with atmospheric electricity. To this end, he raised a conductor upon the roof of his house, from which he brought an iron wire into his room, and to this attached metal conductors, connected with the nerves of the animals destined to be the subjects of his experiments, and to their legs he tied wires, which reached the floor. Considerable movements were observed in the animals, whether of cold or warm blood, whenever it lightened. These preceded thunder, and corresponded with its intensity and repetition, and even when it did not lighten, the movements took place when any stormy cloud passed over the apparatus.

‘ Professor Galvani one day suspended some frogs, perhaps with similar views, on metal hooks, fixed in the spine of the back, upon the iron railing of his garden; several times he remarked that these animals contracted, and appeared to receive shocks; at first he conceived the movements were owing to changes in the atmosphere, but a more scrupulous examination undeceived him. Having placed a prepared frog upon an iron plate in his room, and happen-

ing, with his dissecting forceps to press it against the plate, he observed the movements to take place. This experiment succeeded with all the metallic bodies, but more particularly well with silver; non-conducting substances were not proper for it. From this period, our author began to suspect the animal possessed an electricity of its own, and in this suspicion he was farther confirmed by the following circumstance:—he held a prepared frog by a hook with one hand, so as to let its feet rest upon the bottom of a small silver cup, which he happened unintentionally to strike with the other; at the instant, the body of the animal fell into violent convulsions. If one person held the prepared frog, and another touched the cup, no movements were excited. The professor being now aware of the necessity of a communication, undertook a series of experiments for the farther investigation of this subject. He first placed a prepared frog upon a non-conducting surface, and brought one end of a conductor in contact with the hook which secured the animal, and with the other touched its feet, on which the contractions took place. When the conducting arch was interrupted by a non-conducting substance, the frog remained motionless.

The History, Civil and Commercial, of the British Colonies in the West Indies. (Continued from Vol. IX. p. 445.)

WE have already hinted that our author, in drawing up this history, has avoided, as much as possible, unnecessary repetitions of such details as are to be found in other and more common works. The remainder of vol. I. therefore, is less to be noticed for the information it contains, than for its containing a succinct account of the smaller islands.

Book III. commences with a short review of the history of Barbadoes, in which the author explains by what steps, and, we must add, unjustifiable means, it became, from a proprietary, a royal government. He attributes much of the decline of the population, agriculture, and wealth of this island, to the imposition of a revenue of $4\frac{1}{2}$ per cent. to be paid in specie, on all dead commodities, the growth of the island, shipped to any part of the world. The following extract presents us with the comparative state of its affairs:

‘That the soil of this island is, to a great degree, naturally fertile, we must necessarily admit, if we give credit to the accounts which are transmitted down to us, of its ancient population and opulence. We are assured that, about the year 1670, Barbadoes could boast of fifty thousand white, and upwards of one hundred thousand black inhabitants, whose labours, it is said, gave employment

ment to sixty thousand tons of shipping *. I suspect that this account is much exaggerated. It cannot however be doubted, that the inhabitants of this island have decreased with a rapidity seldom known in any other country. I have now before me authentic returns of the number of its whites in 1724, and of its negroes in 1753: the former consisted of no more than eighteen thousand two hundred and ninety-five, the latter of sixty-nine thousand eight hundred and seventy. In 1786 the numbers were sixteen thousand one hundred and sixty-seven whites, eight hundred and thirty-eight free people of colour, and sixty-two thousand one hundred and fifteen negroes.

It appears too that the annual produce of this island (particularly sugar) has decreased in a much greater proportion than in any other of the West India colonies. Postlethwayte states the crop of sugar, in 1736, at 22,769 hogsheads of 13 cwt. which is equal to 19,800 of 15 cwt.; and the author of the European Settlements, published in 1761, calculates the average crop at 25,000 hogsheads. As the author first quoted gives a precise number, it is probable his statement was grounded on good authority. If so, the island has fallen off nearly one half in the annual growth of its principal staple. On an average of eight years (from 1740 to 1748) the exports were 13,948 hogsheads of sugar, of 15 cwt. 12,884 puncheons of rum of 100 gallons, 60 hogsheads of melasses, 4,667 bags of ginger, 600 bags of cotton, and 327 gourds of aloes. The exports, on an average of 1784, 1785, and 1786, had fallen to 9,554 hogsheads of sugar, 5,448 puncheons of rum, 6,320 bags of ginger, 8,331 bags of cotton; exclusive of some smaller articles, as aloes, sweatmeats, &c. of which the quantities are not ascertained.

* The earliest planters of Barbadoes were sometimes reproached with the guilt of forcing or decoying into slavery the Indians of the neighbouring continent. The History of Inkle and Yarico, which the Spectator has recorded for the detestation of mankind, took its rise in this island; but happily this species of slavery has been long since abolished: and perhaps such of my readers as have sympathized with the unfortunate Yarico, may not be sorry to hear that she bore her misfortunes with greater philosophy than they have hitherto fancied. The story was first related by Ligon, who (after praising poor Yarico's excellent complexion, which, he says, was "a bright bay," and her small breasts "with nipples of porphyrie") observes, that "she chanc'd afterwards to be with child by a Christian servant, and being very great, walked down to a woode, in which was a pond of water, and there, by the side of the pond, brought herself a-bed, and in three hours came home with the childe in her arms, a lusty boy, frolicke and lively." The crime of Inkle the merchant, however, admits of no palliation; but it is ridiculous enough to hear Abbé Raynal (willing to improve upon Addison) ascribe to it an intended revolt of all the Negroes in Barbadoes, who, as he asserts, moved by indignation at Inkle's monstrous cruelty vowed with one accord the destruction of all the White's; but their plot was discovered the night before it was to have been carried into effect. The Histoire Philosophique has a thousand beauties; but it grieves me to say, that, in point of historical accuracy, it is nearly on a level with the History of Robinson Crusoe.

Mr. Edwards afterwards makes allowance for the mischief done by the dreadful hurricanes with which Barbadoes has been visited, but is clearly of opinion that no encouragement bids fair to restore the island to its ancient splendor and opulence, unless the $4\frac{1}{2}$ per cent. duty on their exported produce be removed.

GRENADA. In the history of this island, our author discusses, upon strong constitutional ground, the power of the royal prerogative, as it was attempted to be exerted in 1764, in the case of the revenue of $4\frac{1}{2}$ per cent. At that time, this revenue was ordered, by virtue of the prerogative, to be imposed on Grenada, an island conquered from the French. After much dispute, the matter was tried in the court of King's Bench, and lord Mansfield decided the cause *against the crown*. As, however, his lordship advanced some doctrines of a dangerous tendency to such possessions as may hereafter become ours by the state of war, Mr. Edwards has entered into an examination of them, for which we must refer the reader to the work itself.

In the civil history of this and the other islands which constitute the Leeward Island government, there is confessedly but little novelty, as our author had not much personal knowledge of them. He therefore offers some remarks on certain circumstances respecting them collectively, which are deserving of attention. The first of these is, that the $4\frac{1}{2}$ per cent. revenue on their exported produce, though granted by their own assemblies, was the price of a constitutional legislature, and of a communication of the common privileges of British subjects.

‘It would without doubt be satisfactory to the reader to be furnished with an account of the net produce of this duty, and the particulars of its disposal; but no such information, to my knowledge, has of late years been given to the public. The last return that I am possessed of, is dated so long ago as the year 1735. From thence it appears, that the whole money collected on account of this duty, both in Barbadoes and the Leeward Islands, in twenty-one years, (from Christmas 1713 to Christmas 1734) amounted to 326,529l. 2s. 3d $\frac{1}{4}$. sterling, of which it is shameful to relate that no more than 140,032l. 13s. 5d $\frac{1}{2}$. was paid into the British Exchequer; upwards of 80,000l. having been retained in the islands for the charges of collecting, and 105,000l. more, expended in Great Britain in the payment of freight, duties, commissions, fees of office, and other claims and deductions.

‘From the net money paid into the Exchequer on account of this duty, the governor-general of these islands receives a salary of 1,200l. sterling (exclusive of the several sums granted him by the colonial

colonial assemblies, and I believe that salaries are allowed from the same fund to the lieutenant-general, and the several lieutenant-governors. I have been informed too, that the governors of the Bahama and Bermudas islands are likewise paid out of this duty. The balance which remains, after these and some other deductions are made, is wholly at the king's disposal.'

As almost all these islands have been for many years past progressively on the decline, Mr. Edwards supposes that the present net produce of the $4\frac{1}{2}$ per cent. is not more than sufficient to defray the several incumbrances with which it is loaded. The import of sugar into Great Britain from all the British West Indies (Jamaica excepted) has decreased, in the course of twenty years, from 3,762,804 cwt. to 2,563,228 cwt. The difference in value, nearly 400,000l. falls chiefly on those islands which are subject to the $4\frac{1}{2}$ per cent. duty. From these facts Mr. Edwards argues in favour of its repeal.

Vol. II. In the first chapter of Book IV. we have a summary account of the inhabitants of the several islands; their classes; predominant character of the European residents, Creoles or natives, &c. &c. The population in the British West India islands amounts at present to 65,305 whites, and 455,684 blacks. In this are not included about 20,000 persons of mixed blood and native blacks, of free condition. Nor are emigrants from North America, and a considerable body of Jews, taken into this account. Mr. Edwards characterises the white inhabitants in this manner:

'Although it is in the highest degree ridiculous to imagine that a voyage across the Atlantic creates any sudden or radical change in the human mind, yet, notwithstanding what has been just observed concerning local manners and habits in the different classes of European settlers, it cannot be denied that there prevails besides, something of a marked and predominant character common to all the White residents.

'Of this character it appears to me that the leading feature is an independent spirit, and a display of conscious equality, throughout all ranks and conditions. The poorest White person seems to consider himself nearly on a level with the richest, and, emboldened by this idea, approaches his employer with extended hand, and a freedom, which, in the countries of Europe, is seldom displayed by men in the lower orders of life towards their superiors. It is not difficult to trace the origin of this principle. It arises, without doubt, from the pre-eminence and distinction which are necessarily attached even to the complexion of a White Man, in a country where the complexion, generally speaking, distinguishes freedom from slavery. Of the two great classes of people in most of these colonies, the Blacks outnumber the Whites in the proportion of seven to one. As a sense

of common safety therefore unites the latter in closer ties than are necessary among men who are differently situated, so the same circumstance necessarily gives birth among them to reciprocal dependence and respect. Other causes contribute to the same end. "Where slavery (says a great writer) is established in any part of the world, those who are free, are by far the most proud and jealous of their freedom. Freedom is to them not only an enjoyment, but a kind of rank and privilege. Not seeing there, that freedom, as in countries where it is a common blessing, may be united with much abject toil, with great misery, with all the exterior of servitude, liberty looks among them like something that is more noble and liberal. Thus the people of the Southern Colonies (of America) are much more strongly, and with a higher and more stubborn spirit, attached to liberty, than those to the northward. Such were all the ancient commonwealths; such were our Gothic ancestors; such in our days are the Poles; and such will be all masters of slaves, who are not slaves themselves."

'Possibly too, the climate itself, by increasing sensibility, contributes to create an impatience of subordination. But, whatever may be the cause of this consciousness of self-importance in the West Indian character, the consequences resulting from it are, on the whole, beneficial. If it sometimes produces an ostentatious pride, and a ridiculous affectation of splendour, it more frequently awakens the laudable propensities of our nature—frankness, sociability, benevolence, and generosity. In no part of the globe is the virtue of hospitality more generally prevalent, than in the British Sugar Islands. The gates of the planter are always open to the reception of his guests. To be a stranger is of itself a sufficient introduction. This species of hospitality is indeed carried so far, that, as Mr. Long has remarked, there is not one tolerable inn throughout all the West Indies.

'To the same cause may perhaps be ascribed, on the other hand, that eagerness for litigation and juridical controversy, which so remarkably predominates in most of these islands. From this unfortunate passion, ruinous as it frequently proves to individuals, this advantage however results to the community at large; that the lower orders of men, from their frequent attendance on the courts of law, acquire a degree of knowledge, and a clearness and precision of reasoning, which are not generally to be found in men of the same rank in England. Thus the petty juries in the West Indies are commonly far more intelligent and respectable than those in Great Britain. Every candid person, who has attended the courts of criminal jurisdiction in both countries, must confirm this observation.'

Without presuming to differ from our author on a subject with which he must be better acquainted, we shall only express a wish that we had read such a character of a people less familiar with all the arts of creating and prolonging slavery in
its

its most hideous shape; and after reading it, we know not why, in a subsequent short note from Ramsay, we should be told, 'that the adventurers from Europe are universally more cruel and morose towards the slaves than the Creoles, or native West Indians.'—Mr. Edwards' character of the Creoles is very pleasing, and coincides with various accounts which we have received. The following passage respecting the *people of colour*, or mixed blood, will no doubt be read with the abhorrence it is judiciously calculated to produce:

'The accusation most generally brought against the free people of Colour, is the incontinency of their women; of whom, such as are young, and have tolerable persons, are universally maintained by White men of all ranks and conditions, as kept mistresses. The fact is too notorious to be concealed or controverted; and I trust I have too great an esteem for my fair readers, and too high a respect for myself, to stand forth the advocate of licentiousness and debauchery. Undoubtedly, the conduct of many of the Whites in this respect, is a violation of all decency and decorum; and an insult and injury to society. Let it not offend any modest ear, however, if I add my opinion, that the unhappy females here spoken of, are much less deserving reproach and reprehension than their keepers. I say this, from considering their education and condition in life; for such are the unfortunate circumstances of their birth, that not one in fifty of them is taught to write or read. Profitable instruction therefore, from those who are capable of giving it, is withheld from them; and unhappily, the young men of their own complexion, are in too low a state of degradation to think of matrimony. On the other hand, no White man of decent appearance, unless urged by the temptation of a considerable fortune, will condescend to give his hand in marriage to a Mulatto! The very idea is shocking. Thus, excluded as they are from all hope of ever arriving to the honour and happiness of wedlock, insensible of its beauty and sanctity; ignorant of all Christian and moral obligations; threatened by poverty, urged by their passions, and encouraged by example; upon what principle can we expect these ill-fated women to act otherwise than they do?'

In the three subsequent chapters, our author enters at great length into the origin and progress of the slave-trade, with a view to obviate some of the objections which have been made to it, and to demonstrate the impolicy of a total, or even a partial abolition. He observes, with just feeling, that he comes now to the contemplation of human nature in its most debased and abject state, to the sad prospect of 450,000 reasonable beings, in the English islands only, in a state of barbarity and slavery, of whom great numbers have been torn from their native country and dearest connexions, by means which no good
mind

mind can reflect upon but with sentiments of disgust, commiseration, and sorrow. In these chapters, Mr. Edwards gives an account of the origin and present state of the slave-trade, between the nations of Africa, and such of the states of Europe as are concerned in it; he then offers some thoughts on the negro character and disposition; and, lastly, treats of the means by which slaves are procured in Africa; the mode of conveying them to the West Indies; and their general treatment and situation when sold to the planters there. This arrangement affords him opportunities of interspersing such reflections as occurred to his mind on the several petitions depending in parliament, for a total abolition of the slave-trade, all or the greatest part of which are grounded on abuses charged to exist under these several heads.

In discussing these subjects at very considerable length, Mr. Edwards has collected into one view, the principal arguments for and against the trade, and, although from the multiplicity of publications on this dispute which have come under our inspection, we are not peculiarly struck with the novelty of his arguments, or of many of his facts, yet we must confess that in point of candour, clearness of conception, and logical arrangement of ideas, he ranks pre-eminently above most who have written on the subject. So very forcibly, indeed, have we been impressed with the impartiality of his manner of treating the above heads, that we at first were *almost persuaded* to be entirely of his opinion, and to dismiss this part of his work with a general approbation; but the same regard to truth and candour which he every where displays, induces us to make a few remarks on the leading points of his argument.

He is of opinion, from various authorities, that the condition of the most favoured African slaves in their own country, is worse than that which they enjoy in the West Indies; and that a total abolition of the slave-trade on the part of Great Britain, would create an excess of 38,000 poor wretches thrown upon the market, the best of which would be picked out by the French, Dutch, or some other European traders, and the remainder put to death as unsaleable. He objects, likewise, to a partial abolition from the present circumstances of the sugar estates, which are, in general, very much understocked, and scarcely one of them possesses a sufficient number of negro women in proportion to the men, from their extraordinary attachment to polygamy, or to promiscuous connexions. With respect to the manner in which the slaves are treated on board the ships from Africa, he thinks it is not so cruel as has been represented; but this, although much agitated by the friends and enemies of the slave-trade, we cannot
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but consider as a secondary question, and quite foreign to the principal one, which respects the justice of the trade itself. If the trade be unjust and inhuman *in inception*, it is a matter of little moment to the main and leading question, whether the slaves be transported on hard boards, or on beds of down.— Their treatment when in the West Indies, he represents in a light, at least, fully as favourable as the keenest advocates for the trade can wish. One paragraph on this subject we shall transcribe :

‘ That the narratives therefore of excessive whippings, and barbarous mutilations, which have lately awakened the sympathy of the public, are *all* of them “ absolutely false ; ”—though it has been asserted by others, shall *not* be asserted by me. If they have happened but *seldom*, they have happened too often. The difference between me, and those who, on this ground, continue to urge the necessity of an immediate and total suppression of the slave-trade, is this: they assert that it is not *unfrequent*, but *common*, the occurrence of every hour, to behold the miserable Negroes fall victims to a series of cruelties, of which no other age or country affords an example; and they maintain that the planters, *in general*, are guilty of these cruelties, without commiseration or remorse. I, on the other hand, aver that, although such enormities have certainly *sometimes* happened, and may happen again, yet that the *general* treatment of the Negroes in the British West Indies is mild, temperate, and indulgent; that instances of cruelty are not only rare, but always universally reprobated when discovered; and, when susceptible of legal proof, severely punished.’

Such are the brief outlines of the mode of defence which our author sets up, in regard to the three grand contested points—viz. The manner of procuring slaves—of transporting them from Africa, and of treating them in the West Indies. It is obvious, however, that if we were disposed to concede all this, to allow that the situation of the slave, for instance, in his own country is bad, and in the West Indies is better, we must still inquire whether the combined force of our author's arguments affects the *principle* of the trade; in other words, are we convinced, from his state of the case, that we are authorized by the laws of God and humanity *forcibly* to remove our fellow-creatures from one state of slavery into another, while the only difference between the miseries is in *degree*? As Mr. Edwards has taken no notice of the dispute with a view to resolve this question, (for it is saying nothing, to say that slavery has existed from the earliest ages of the world) the only concession we can make in favour of his argument is, that their foundation is in *policy*; a plea which, in worse hands, has been brought to vindicate every crime committed by nations or individuals. But, setting aside the *principle* of the trade, since

since he has not adverted to it, we may remark that all which he has asserted must not be taken for granted. He says that the *majority* of the negroes purchased in Africa, either were slaves there, or were taken in battle, or sold for their crimes; and the friends to the abolition say, that many of them are trepanned for the purpose of being sold, which Mr. Edwards does not seem disposed to deny. Now, it is a matter of no consequence which of these assertions be the true one, because it is certain, that the European trader never asks a question about the matter. It is sufficient for him that the slaves are healthy and well conditioned, and he makes his bargain accordingly. Neither he, nor the planter who takes the goods off his hands, ever consider how they came to the market. It may have been found that certain negroes were free men in their own country, and were trepanned for the European trader, but we hear of no such captive being returned to his own country, or admitted to freedom in the West Indies. Farther, according to this author's history of the origin of the slave-trade, it appears to have arisen from the smallest beginning, and that the market has been since regularly supplied, or with few exceptions, in proportion to the demand of the West India Islands. This demand is confessedly increased and is increasing, for Great Britain only exports from Africa *thirty-eight thousand annually*. If this demand, especially when we add to it the demand of other European nations, amounting to 74,000 slaves in all, does not tend to encourage war, slavery and fraud in Africa, we must suppose that the consumption of tea in Europe did not encourage the growth of it in China, or, that if all men were to discontinue the use of bread, corn would continue to be sown in the same quantity.

With regard to what our author has advanced on the absurdity of emancipating the slaves, on the many unfair tricks which have been practised in this country to bring into abhorrence the general character of the planters, and to exaggerate every individual instance of cruelty into an universal practice, we shall not at present dispute with him. The objections to the slave-trade are too well grounded to require any support from trick or misrepresentation; *non tali auxilio, nec defensoribus istis*. While the matter rests undecided by parliament, it affords much satisfaction to learn that the situation of the slaves in the West Indies has been considerably meliorated. We cannot, at the same time, help remarking, that the character of the negroes which Mr. Edwards gives (from accurate, personal observation) which is undoubtedly bad, and which he attributes to their living in a state of slavery, affords an argument against the principle of the trade, so very convincing, that we think proper to mention it, to the honour of his candour. A less im-

partial writer would have suppressed a concession which makes so strongly against a Briton retaining his fellow creatures in a situation the most repugnant to the common progress of the human faculties, and the most conducive to debasement of head and heart.

We shall conclude our review of this part of the work, with the following striking remarks :

‘ Among the great variety of schemes which have been offered for further meliorating the condition of the slaves, the most obvious seem to be these : first, to render their labour certain and determinate : in other words, to apportion to each Negro a specific quantity of work to be performed in a given time ; allowing to such of them as shall have finished their task within the time limited, the rest of the day to themselves, and pay them wages for extra labour. This is not always practicable ; but when it is, I am inclined to think favourably of the scheme, because it seems calculated to awaken a spirit of emulation and industry, which the dread of punishment can never produce. At the same time, it will be necessary to secure to the Negroes by law, the little property or *peculium* which their own industry may thus acquire.—A second proposal is, to make them arbiters on the conduct of each other, by instituting a sort of juries among them for the trial of petty offences. It is conceived that such a measure will give them right notions of distributive justice, and operate powerfully towards their civilisation and improvement ; and I have heard of two instances in Jamaica, in which it has been tried with success ; but it is evidently a regulation that must be governed by circumstances, and left principally to the prudence and discretion of the owner : an attempt to establish and enforce it by law, in their present notions of right and wrong, would, I fear, create inextricable confusion. A third measure has been recommended, of less doubtful efficacy. It is, to render the Sabbath, what it ought to be, a day of rest and religious improvement ; to which end, the markets on Sundays ought to be suppressed. They are a disgrace to a Christian country ; and, if a market is found absolutely necessary to encourage the Negroes in labouring for themselves, some other day, once a fortnight, may be appropriated for that purpose. In the mean time, instead of abolishing the slave-trade by act of parliament, further encouragement should be given to the importation of a greater proportion of African women, until the sexes are become nearly equal ; after which it is probable that, under the present humane and improved system of laws and manners, their numbers may be kept up by natural increase. If this good consequence shall happily be produced, it cannot be doubted that the slave-trade will of itself gradually diminish, and perhaps in a few years cease altogether, and expire without a struggle.

‘ But these, and all other regulations which can be devised for the

the protection and improvement of this unfortunate class of people, will be of little avail, unless, as a preliminary measure, they shall be exempted from the cruel hardship, to which they are now frequently liable, of being sold by creditors, and made subject, in a course of administration by executors, to the payment of all debts both of simple contract and specialty. This grievance, so remorseless and tyrannical in its principle, and so dreadful in its effects, though not originally created, is now upheld and confirmed by a British act of parliament; and no less authority is competent to redress it. It was an act procured by, and passed for the benefit of British creditors; and I blush to add, that its motive and origin have sanctified the measure, even in the opinion of men who are among the loudest of the declaimers against slavery and the slave-trade. Thus the odious severity of the Roman law, which declared sentient beings to be *inter res*, is revived and perpetuated in a country that pretends to Christianity! In a few years a good Negro gets comfortably established, has built himself a house, obtained a wife, and begins to see a young family rising about him. His provision-ground, the creation of his own industry, and the staff of his existence, affords him not only support, but the means also of adding something to the mere necessities of life. In this situation, he is seized on by the sheriff's officer, forcibly separated from his wife and children, dragged to public auction, purchased by a stranger, and perhaps sent to terminate his miserable existence in the mines of Mexico, excluded for ever from the light of heaven; and all this without any crime or demerit on his part, real or pretended. He is punished because his master is unfortunate. I do not believe that any case of force or fraud in Africa can be productive of greater misery than this! Neither can it be urged, that, like some unauthorized cases of cruelty in the West Indies, it occurs but seldom: unhappily, it occurs every day, and, under the present system, will continue to occur, so long as men shall continue to be unfortunate.

‘Let this statute then be totally repealed. It is injurious to the national character; it is disgraceful to humanity. Let the Negroes be attached to the land, and sold with it. The good effect of a similar regulation in the system of ancient villenage has been pointed out and illustrated by a great many writers; and those persons who now oppose an extension of the same benefit to the Negroes in the West Indies, would do well to reflect, that, while they arraign the conduct of the resident planters towards their slaves, they are themselves abettors and supporters of the greatest of all the grievances under which those unfortunate people continue to suffer.’

A Sermon preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Friday, April 19, 1793: being the Day appointed by his Majesty's royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation. By George Isaac Huntingford, S. T. P. Warden of St. Mary's College, Winchester. 4to. 1s. Walter. 1793.

IN this very excellent Sermon, Dr. Huntingford hath incontestibly shewn that religion is the only source of happiness to man, whether considered as an individual or as a member of society; and that independent of religion any system of civil polity must prove inadequate to its aim, and even subversive of it.

‘ If trust in Providence were wrested from individuals, what consolation would remain to assuage the sorrows of life? Who that conceived himself to be the sport of fortune, exposed to all the ills that blind chance and undistinguishing fatality might bring upon him, who, under this persuasion, could be either industrious, or tranquil, or happy? The dread of what might befall him in the next hour would discourage him from all laudable exertion, would agitate his mind with restless apprehensions, would banish from his soul all love of existence. But restore to him reliance on God's Providence, and you will give him a most powerful incentive to good actions, a most effectual foother of turbid sensations, a perpetual source of substantial comfort.

‘ If from society could be eradicated the doctrine, that God, in the unlimited extent of his knowledge, must perceive, and in the impartial execution of his justice will reward or punish human actions; if all ideas of a moral governor regarding man's conduct could be extirpated from conscience, what principle would remain sufficiently efficacious and general in its influence, for the controul of passions, and guidance of morals, in the bulk of mankind? Fear of the magistrate would prevail so far only, as the knowledge of the magistrate could detect, or his authority punish outrageous offenders. But it is to be observed, that those who are most notorious in violating the law, are not always the most dangerous enemies to mankind, nor are they the only persons from whom civil society has cause to apprehend the deepest injury. Crimes, which the law has defined to be punishable, do so obviously lead to fatal consequences, that the most abandoned will seldom perpetrate them without some precautions to escape public notice; and against offenders daringly criminal, it is the interest of all honest citizens to be on their guard. But there may be, there are, many kinds of villany, which fear not to walk in noon-day, which however no law of man can bring to condign punishment, because their essence consists in artful evasion of

of law, and their depravity arises from a vile perversion of that freedom on which the law does not presume to infringe. The propagator of falsehood, the seducer of innocence, the fraudulent dealer, the treacherous deceiver, the grinding oppressor, the poisoner of virtuous principles, the thankless, the ungrateful, the vengeful, the obdurate; all these, though they may carry on their practices so cautiously as to be out of the reach of condign punishment, according to the express letter of the law, are nevertheless foes to civil society, more to be dreaded, because more subtly baneful to the very ends for which society is formed, than the majority of malefactors who are punished for transgression of the law. Yet against men of this description no remedy can be provided, nor for the black crimes, which they commit, will punishment be necessarily apprehended, if we discourage the belief of retribution in a future state from the searcher of hearts and the witness of all misdeeds.

‘ The love of our species, the love of our country, the beauty of virtue, the intrinsic excellence of rectitude, have been proposed by speculative men as principles of moral action: and it must be confessed, that to ingenuous minds they appear principles most amiable and exalted; nor are they altogether without forcible effect on those, who have been nurtured in the best school of philosophy. Yet even the disciples of these principles cannot always be impelled to virtuous action by the single energy of an abstract truth: they too, like others who partake of human nature, are encountered by temptations of passion and interest, and require, as an additional excitement to resistance, the recollection that God most holy is the spectator of their conduct. But whatever influence such refined principles might have on the few, who have devoted themselves to the study of moral science, yet how inconsiderable is the number of such men in comparison with the millions who have neither time nor talents to speculate? To exhort them to virtue for virtue's sake, would be uttering a jargon of words wholly unintelligible, an attempt utterly fruitless. A more distinct, short, impulsive principle must be applied as the rule for millions; there is a God that knows and sees all things; he will reward good men with eternal happiness, he will punish bad men with eternal misery! This axiom the most illiterate can understand, and the most learned cannot disprove.

‘ But if neither fear of the magistrate, nor abstract reasoning can be productive of general virtue, or at least can be a restraint on the tendency to vice, in a degree requisite for the security, the comfort, the credit of civil society, we act wisely, and for the most important interests of mankind, by maintaining and enforcing the only principle which can ensure the safety, the felicity, the glory of civilized man. That principle is, the firm belief that a God most holy, most just, most righteous, beholds men as his rational children; that he loves every one who promotes goodness, but disapproves of every
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one who practises vice; and that in all periods of our existence, both present and future, a curse is annexed to sin, a blessing to virtue. He that has thoroughly imbibed this principle, and adopted it as the leading rule by which to regulate his actions, will make it the first and last consideration of his thoughts and wishes, that he may ever conscientiously discharge his duties to God and man! These duties are inseparable: he that acknowledges and worships God, if he would offer his prayers in an acceptable manner, must do good to his fellow-creatures, who are God's children: and he that confers benefits on his fellow-creatures, performs towards God a commendable service; since he thereby imitates, in some measure, the most adorable attribute of his Creator, unbounded benevolence. Thus closely connected and intimately interwoven with each other, are faith in God and beneficence to man: in every point of view they are kindred graces most admirable and lovely: and he approves himself the true friend of human nature, who endeavours to recommend and establish them, as the surest guides to temporal and spiritual happiness.

The length of this extract will need no apology.

Letters from a Father to his Son, on various Topics, relative to Literature and the Conduct of Life. Written in the Years 1792 and 1793. By J. Aikin, M. D. 8vo. 5s. Boards. Johnson. 1793.

THERE is scarcely any task which lays society under higher obligations, than that which has for its object the mental and moral improvement of the rising generation. In these Letters, which appear to have brought to a close the parental duties of the author towards his son, we trace much of philosophy and true taste, and we are no less inclined to expect good consequences from the example he himself has set to all parents, than from the wholesome precepts he so judiciously inculcates.

In order that we may be enabled to gratify our readers with as long an extract as possible, we will concisely mention the subjects treated of. These are, Education, its Purposes, Benefits of a copious and varied One, &c.—Strength of Character, the Natural and Moral Process of acquiring, and the Causes which tend to impair it—Inordinate Attachment to the Literature of the Ancients—On the Pursuit of Improvement—On the Love of Applause, exemplified in the Younger Pliny—On Homer's Story of Circe, its Fable and Moral Purpose—On Nature and Art, and the Love of Novelty—On Prejudice, Bigotry, Candour, and Liberality—On Religious Societies—On Reply in Controversy—On Classification in Na-

C. R. N. AR. (X.) March, 1794.

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tural History—On the Natural History of Buffon, and his Principle of diminishing the Number of Species, by supposing artificial Varieties—On ornamental Gardening—On Pope's Essay on Criticism—On the Analogy between Mental and Bodily Diseases—On Spleen and low Spirits—On Consolation—On the Inequality of Conditions, its Necessity and Consequences, &c.—On the Prevalence of Truth—On second Thoughts and middle Courses—On the principal Faults of poetical Translation—On Ruins—Remarks on Dr. Johnson's Argument in Favour of spectral Appearances—On cheap Pleasures—On Attachment to Country—On Independence—On the Choice of a Wife—and, lastly, a valedictory Epistle, stating the Author's Design in these Letters.

' You will perceive, says he, that their topics, so far as they relate to morals and the conduct of life, have been of a kind, supplementary to those instructions which you have received in a systematic way from books and lectures. Of such instructions it was the chief purpose to establish principles—a point of most essential consequence, which I hope and believe has been sufficiently secured in your education. My view in writing was rather to place in a strong and familiar light some subordinate truths belonging to the experimental practice of life, which, though not of the fundamental importance of the former, yet are of no small weight in promoting a man's happiness and utility. With respect to the letters relative to points of taste and literature, it has been their chief aim to obviate prejudices, and to give that turn to your thoughts which might enable you to judge and to enjoy for yourself, without first appealing to the decision of a dictator. For freedom of thinking is the same thing in matters of greater and of smaller moment; and though I hold it of little consequence how a person is pleased, provided he be innocently so, yet I would not wish him, even in his pleasures, implicitly to follow the decrees of custom and authority, lest it should induce a habit of the same passive compliance in affairs of capital importance. But I need say no more concerning the drift of letters which, I should hope, sufficiently explain themselves, and do not ill correspond to my favourite motto, of "free sentiments in simple language."

Although there is undoubtedly room for a preference in forming an opinion of these Letters, yet they may truly be said to possess, throughout, a great degree of excellence and novelty. To extend our remarks to them severally, therefore, would much exceed our customary limits, which, at most, will only allow of our selecting the following portion of the Letter on Independence:

' One of the principal purposes I had in view when I pointed out

out to you the sources of cheap pleasure, was to lay a foundation for your independence in life. This invaluable possession, which so many avow to be the great object of their lives, yet which so few attain, is well worthy of being made the topic of a separate letter.

Let us first consider how far the idea of independence can be reasonably carried. It was, you know, the boast of ancient philosophy, that by following its precepts, men might attain a felicity over which nothing external had power; and in the high-flown language of Stoicism, the truly wise man was represented as equally sufficient for his own happiness with the Gods themselves. If this assertion, when accurately examined, had less of impiety than at first sight appears, (since it was founded rather on the imagined elevation of the human mind to an unattainable degree of perfection, than on a debasement of the divine mind) it was, however, chargeable with originating in false conceptions of the nature and condition of man. In fact, we are incapable, by our utmost efforts, of raising ourselves above the influence of contingencies; and the most essential comforts of our existence will ever be greatly dependent on things without ourselves. After all the deductions that the moral satirist could make from our desires on account of their vanity, he could not deny, that the "sound mind in a sound body" was a fit object of petition, since we could not secure it for ourselves. It is further certain, that the social and domestic pleasures, those purest and most satisfactory of all delights, next to that of conscious virtue, are all at the mercy of the persons with whom we live. With how small a share of bodily comforts life might subsist, and still be worth possessing, we have not been in the way of trying; but certainly we are not prepared to resign with indifference those we enjoy; and yet their continuance does not absolutely depend upon our own efforts. No man, therefore, strictly speaking, is independent. The author of our being has connected us by mutual wants to each other; and has given no one the power of saying, I will be happy in spite of my fellow-creatures. Experience, however, shews, that some men are in a high degree independent compared to others; and from a superiority in this respect arise some of the noblest prerogatives of the human character.

That man may be said to enjoy independence relatively to other men, who wants nothing which they can withhold. If either his utility to them is such as to command all the return from them that he wishes, or if what they have to bestow is a thing on which he sets no value, he is in every useful sense independent on them. And if this be his situation with respect to the world in general, he is so far independent on the world. Now, an independence of this kind has inestimable advantages. It makes a man walk through life erect and fearless, bestows on him all due liberty of speaking and acting, levels before him all the artificial distinctions which keep one human being at a distance from another, and by procuring him his own re-

spect, goes a great way in acquiring for him that of others, or enables him to dispense with it. He who is independent cannot be greater. He looks down on the most prosperous of those, who in the pursuit of wealth and honour enslave themselves to the will of another, and feels an internal dignity to which they can never arrive. In order to induce him to act in any particular manner, his reason must be convinced, or his goodwill conciliated; whereas the bare command of a superior is to them a sufficient motive. The imperious necessities which constrain them on every side, have no force upon him. When Whiston, in the honest frankness of his heart, reproached sir Richard Steel with giving a vote in parliament contrary to his declared opinion, "Mr. Whiston, (said sir Richard) you can walk on foot, but I cannot." This was a fair confession of inferiority; and after it, if Steel riding in his chariot could for an instant fancy himself greater than Whiston on foot, he deserved to forfeit all title to a place among the liberal and enlightened spirits of his time. Whiston doubtless, knew how to estimate him. "Poor man! (would he probably say, on seeing him drive by) how low have your wants reduced you?" Horace has atoned for his adulation by the independent spirit which continually breaks forth in his works, and which led him, in one of his epistles to Mæcenas, very plainly to hint that he was ready to resign all he had conferred upon him, rather than give up his free-agency.

‘Hac ego si compellar imagine, cuncte resigno.

‘But I need not longer dwell upon the value of independence; let us proceed to enquire how it is to be obtained.

‘In the first place, it certainly is not the necessary result of a man's absolute situation in life. Raise his rank and fortune as high as you please, if his ambition, avarice, or love of pleasure, rise beyond them, he becomes as dependent as the wretch who receives his daily bread at the will of a master. Nay, so much does the habit of looking for remote and elaborate sources of enjoyment gain upon the disposition, and surpass all common means of gratification, that the highest ranks have in almost all countries been distinguished by their superior servility. In the most brilliant periods of the French monarchy, there was not a person of quality whose whole existence did not depend upon the nod of the court; and though almost uncontrouled lords of wide domains abounding with delights, a cold look at the levee froze every spring of pleasure in their souls. That a man was nothing in France but for the king, and by the king, (*pour le roi, et par le roi*) came to be the received maxim; and no methods were thought too mean for the haughtiest of mortals to employ, in order to preserve their interest at court. Very vain, therefore, it is to propose independence as the prize of a life spent in the successful practice of "stooping to rise." The object is lost in the pursuit, for its true seat is in the mind.

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‘ To be content with a little, and to secure that little by the exertions of useful industry, is the only certain method of becoming independent. Both these points must concur; for neither can the wants of life, however few, be supplied by ourselves without industry; nor can this quality alone procure content. The Indian fakcer who sits all day with his arms indissolubly knit, to receive the food that devotees put into his mouth, is no more independent than the bustling miser of Horace, who runs to the Indies through fear of the demon of poverty. Those, however, who have made the cultivation of their minds the great object of life, have chiefly pursued the plan of contracting their desires, and forcing nature to be satisfied with as few things as possible; for, considering all the time as lost which was spent upon providing for bodily wants, they began with bringing these into the smallest compass in their power. This was the discipline of the most celebrated among the ancient philosophers, of which your reading will suggest to you many remarkable examples. Some were, no doubt, actuated by vanity in this matter, and made an ostentatious display of their superiority to common wants and desires; yet it cannot be denied, that the highest characters of antiquity, men who not only harangued in the schools, but acted upon the great theatre of the world, were much indebted to habits of abstinence and frugality for their greatness. Many of the most illustrious Greeks, and all the Romans of the first ages, were rendered superior to the allurements of prosperity and the threats of adversity, by the possession of an independence of mind founded on the abstemious virtues.

‘ The ascetics of the Christian church have perhaps carried this plan farther than any of the heathen philosophers; and though the general principle of these mortifications has been abject superstition, yet they have enabled some of the more active among the monastic orders to overcome difficulties in the way of their religious zeal, which the most ardent courage, not inured to such discipline, must have sunk under. Individuals in these societies, confiding in their ability of sustaining all the hardships that men anywhere sustain, and of subsisting upon as little as they any where subsist upon, have penetrated in their missions into regions inaccessible to other natives of a civilized country, and have struck even savages with admiration of their patience and temperance. Even in the midst of power and splendour, some of them, like Ximenes, have practised all the austere regimen of the cloister; and thence have been capable of defying every thing that a change of fortune could inflict upon them. How many at this day are probably receiving the benefit of habits of enjoying life upon a little! It is unpleasant to reflect, that a class of men who have been able to free themselves to such a degree from subjection to corporeal demands, should yet submit without resistance to the most imperious despotism exercised over their minds.

‘ But it would be absurd to propose to one who is destined to live

in cultivated society, and to form a part of it, an independence founded on renunciation of the common comforts and pleasures of life. Had you strength of mind to attain to this, I certainly should not wish it for you, unless it were necessary to enable you to accomplish some point of high utility to mankind—which, in your case, is a very improbable supposition. But what I do wish, is, that you may as much as possible become the master of your own happiness—that you may ever value that true dignity of character which consists in the free assertion of principle, beyond all the petty objects of gratification to which it is so commonly sacrificed—and that you may be content with such a share of the goods of fortune, as your industry and usefulness may fairly purchase. I do not desire for you that proud independence of spirit which is disposed to reject as an insult the kind offices of honourable friendship. You will, I trust, possess qualifications which may entitle you to these, without incurring a debt of gratitude beyond the power of equally honourable services to repay. And it has ever been my sentiment, that one who is ready to confer benefits on his inferiors in condition, needs not, nay has no right, to scruple accepting them from his superiors.'

We cannot farther gratify the wish, which, no doubt, the perusal of this Letter must have excited in our readers, but must refer to the publication itself, which, we think, possessed of every species of excellence that can well belong to dissertations on the most important subjects of taste and philosophy, stripped of scholastic solemnity, and composed in familiar but chaste and correct epistolary language.

Man's Best Right; a solemn Appeal in the Name of Religion.
By the Rev. R. Nares, A. M. 8vo. 1s. Stockdale.
 1793.

IN this Appeal we are told by the reverend appellant, that 'the only right which is inestimable, that which is the subject of this Essay; that which Christ has purchased, and his Gospel offers, will be destroyed, in the first place, by insisting on such claims as in themselves are false; or, in the second, by such blind pursuit of any, true or false, as violates the laws of everlasting justice.' We heartily join issue with him; and the legitimate conclusion to be hence drawn, is, that whether the violation be on the side of those to whose hands power hath been committed, or those who have usurped the exercise of it, both parties destroy this inestimable right. According to this, Mr. Nares very properly states, that

'The nobility of France had some oppressive privileges, which it was very just and proper to abolish. The people had a right to be relieved from such oppressions, in the true sense of right, that is to say,

say, it was right that they should have relief. But to become oppressors on their part, they could not have a right; — it could not be right that they should be so.

The excesses of anarchy in France, as here represented, are such as must make every human heart recoil. The author has, in reference to the perpetrators, made a new word, and represents them as *demonized*: indeed the utmost powers of language has scarcely force enough to describe their atrocity. These are the present abuses, but the past abuses of arbitrary power have been attended by circumstances equally horrible: nor ought these to have been entirely suppressed. In the application of what has happened in France to this country, we apprehend that the true ground of enforcing submission to government, and especially under the house of Hanover, springs from the salutary discharge of the trust committed to the sovereigns of that family for the good of their subjects, contrasted with the oppression which in France justified the right of resistance. To that oppression, in the first place, and the perverting christianity into an instrument for supporting it; the substitution of the mummery of the Romish ritual for religion, and the commutation of sound morals by superstitious observances: these have been the true causes to which the atheistical excesses we so lately have witnessed are all most truly to be referred.

Mr. Nares is a much weaker man than we really could have supposed, if he credited the last part of Condorcet's prediction, and the assertion of the philosopher Delametherie.

'The design of the French, and their party here, to introduce republicanism among us by means of *reform*, is demonstrated by the speech of Condorcet, which has been cited by other writers; concluding with these words: "The opening of the session of parliament which approaches, will infallibly become the occasion of the reforms which are the most urgent; such as *those which regard the national representation; from thence to the entire establishment of a republic.*"—But that some of our speculators in politics in this country go still farther, and would destroy *property*, and all other ties, appears from a paper published by M. Delametherie, a French philosopher, at the end of the *Journal de Physique* for November 1792. He writes thus;

"I have already seen petitions printed in English, which say expressly, *we must break the iron yoke of property, and establish the community of goods.* Some deputies from popular societies in England, have told me, that we ought no longer to acknowledge *property*; that we ought to *establish the community of women, and have all children educated by the country.*"—Knowing what deputies from English societies

cieties have visited France, we can guess who uttered these sentiments.'

We cannot say any thing in favour of the style of this performance. We believe Mr. Nares to be a good and accurate scholar, but he is a remarkably phlegmatic writer—He is equally destitute of that acute and vigorous judgment, which penetrates the remotest depths of his subject, and that brilliant and lively expression which interests and delights his reader.

Memoirs of Sir Roger de Clarendon, the natural Son of Edward Prince of Wales, commonly called the Black Prince; with Anecdotes of many other eminent Persons of the Fourteenth Century. By Clara Reeve. 3 Vols. 12mo. 9s. sewed. Hookham and Carpenter. 1793.

THE motto of this work admonishes us that we should,

‘In every work regard the writer’s end.’

This, and the very grave and solemn Introduction, which begins with sentences from Plutarch and the Son of Sirach, seem to announce to us a more important design than that of entertainment, the general aim of these kind of writings. We have therefore sought for the author’s own account of her plan; it is as follows:

‘The age of king Edward III. was one of those most fruitful of eminent men, not only in England, but in all the countries of Europe;—it is an æra deserving our respect and admiration.

‘The writer of the following sheets once aspired to write a history of all the great men that lived in this reign; she filled several sheets with names only; she found the undertaking too great for her strength, and gave over the design. Still there remained a wish to snatch the names of the principal worthies of this age from oblivion, and to give a new impression of them to the present times.

‘She had beside this another stimulus, to give a faithful picture of a well-governed kingdom, wherein a true subordination of ranks and degrees was observed, and of a great prince at the head of it.

‘The new philosophy of the present day avows a levelling principle, and declares that a state of anarchy is more beautiful than that of order and regularity. There is nothing more likely to convince mankind of the errors of these men, than to set before them examples of good government, and warnings of the mischievous consequences of their own principles.’

‘I have endeavoured to show princes and heroes as men, not as angels; composed of great qualities mixed with human infirmities,
capable

capable of virtue, but liable to error, yet upon the whole men worthy of our respect and imitation.'

On this latter passage we cannot but remark, that if the author meant to represent princes in general as *men worthy*, upon the whole, *of our respect and imitation*, she certainly flies in the face of all history, ancient and modern; and likewise, that it is not very accurate to mention princes and heroes as synonymous terms: perhaps, however, she only meant to say that *heroic princes* are worthy of imitation, and this, with some grains of allowance, we are ready to admit. With regard to Edward the Third, the splendor of his reign, and the many shining qualities and accomplishments of his son the Black Prince, have always made them very favourite characters in the English history, and the idea of weaving into one narrative all the circumstances scattered in various historians concerning the period in which they lived, was a promising one; but to make it answer the end of gratifying historical curiosity, references should have by all means been given. Froissart, Stow, Hollinshed, and many other historians, have been consulted; but we have no clue given by which to distinguish what they have supplied from what the ingenious author has added, except the general assurance that 'historical facts have not been falsified, and that the characters with which liberties have been taken are such as have been barely named in history.' There results, however, from this kind of plan a double inconvenience; first, that the gleanings of historical anecdotes, which may be gathered from authors not generally read, are seldom important or interesting; often we are presented with a mere list of names. In one place we have an enumeration of the first Knights of the Garter; in another of the first Knights of the Star, an order instituted by king John of France, and soon afterwards dropped: these things are for history too trivial, and for romance too dull. The other inconvenience is, that those characters, on which the interest chiefly falls, are, and in order to be new, must be, of the author's own creation. — Of the exhibition of the *manners* of the times which, if well represented, would make a more pleasing part of such a romance than a record of historical personages, there is not much, probably because much was not to be found. The following account of a Christmas entertainment at a mansion-house in the country, is not ill contrasted with the more refined luxury of our own times.

'They had a sumptuous dinner in the great hall, without any carpet under their feet, or lifting upon the doors; but they had a noble fire, with part of the body of an old tree behind, and logs of all sizes piled round it. There was no noisy or disorderly mirth, but

but there was cheerfulness and decorum. After dinner the ladies retired into a large parlour, wainscotted with English oak, and ornamented with the portraits of the ancestors of the Calverly family. The gentlemen soon followed them; they rose from table with cool heads, warm hearts, and light heels; they thought themselves honoured to touch the hands of a fair lady, and to lead her into the dance. They had neither tea nor coffee, but cakes and comfits, with light and pleasant wines, chiefly made at home, and plenty of good English beer.

'This noble company dined at twelve o'clock, supped at six, and danced till twelve, which in those days was called midnight; and it was only at Christmas holidays that they ever sat up so late.

'They rose by candle-light the next morning, they were summoned to breakfast at eight o'clock; there were cold pasties, hams, and tongues, with cold roasted meats, and good beer; afterwards they met in the family chapel and worshipped God, after which they had conversation parties at home, or riding parties abroad. There were neither coaches, nor chaises, nor phaetons, nor curricles; but every lady had her palfrey, and every one a gentleman, who called himself her servant, to attend and protect her; they rode with wind, rain, or snow in their faces, and were not afraid of the air of their own country. The family of Burleigh staid two nights at Calverly-hall; on the third day they returned home, after inviting all the company to return their visit in the following week.'

On another occasion the author thus speaks of the magnificence then in vogue:

'In those times there was very little variation of fashion; the same kind of garments continued in fashion during the life of the wearer. The grand suits of clothes were only worn upon high days, festivals, birth-days of the king, queen, and heir-apparent of the crown, marriages, christenings, and other great occasions. Their clothes sometimes descended to their children, and sometimes were devised by their wills to their friends, favourites, and servants, and these legacies were highly valued.

'When we read of the magnificence of former times, we must understand them with great limitations. It is true that they sometimes wore cloth of gold, but how manufactured we know not; the fashion of the garments we can guess by the remains of antiquity, by pictures, monuments, medals, and coins.

'Cloth of gold was often lined with woollen, or stuff, and not always of the finest kinds.

"He clothed his children then—not like to other men

In partye colours strange to see,

The right side cloth of gold—the left side to behold,

Of woollen cloth still framed he.

Men thereat did wonder—golden fame did thunder
This strange deed in every place.”

Ballad of the K. of France's Daughter,

See Percy's Songs, Vol. III.

‘Not two centuries ago the gentry lay upon beds stuffed with straw, and the coverings were of coarse and ordinary materials. The household furniture was very rudely made up; it was sometimes covered with silk or velvet upon great occasions, but very meanly in common.

‘The floors were made of clay, and when they became so dirty that the sight of them could not be endured, they were strewed over with rushes, and this was repeated as often as there was a fresh layer of filth upon it. This custom was the cause of many epidemical disorders in London; we may read of them in history by the name of the plague; but there is great reason to believe they did not resemble the plague of the Eastern countries, but were occasioned by this and other uncleanly customs.

‘Our ancestors were magnificent in some respects, while in others they were mean and uncomfortable; they were ignorant of the arts of polished manners and of refinements in luxury.’

The quotation from the ballad, however, seems superfluous, as the contrast of *woollen cloth*, and *cloth of gold*, is represented as singular and uncouth. — The period of history which this novel professes to illustrate is that of Edward the Third, and his successor, the unfortunate Richard. Sir Roger de Clarendon, the natural son of the Black Prince, is made to relate many particulars of his father's expeditions, both in France and Spain, which are ingeniously intermixed with the history of an amour, to which he is supposed to owe his birth. His mother, who is made an interesting character, dies, and his advancement is obstructed during his father's life-time, by the princess of Wales, who behaves to him with great stateliness and coldness, and, after the prince of Wales' death, by the lords Holland, her sons by a former husband. His enemies at length accomplish his ruin, and he is hanged at Tyburn, on suspicion of a plot; not a very honourable exit for the hero of a novel. Other characters exhibited, in these volumes, are the family of lady Calverly, widow of a baronet, who is described as an excellent mother, and mistress of a family, yet not without a certain portion of family pride and regard to rank and wealth. Her character puts us in mind of lady Lizard, in the *Guardian*. It is said of her,

‘Lady Calverly educated her daughters in that retired and virtuous reserve, which in those days was thought a duty. It was believed necessary for the guard and protection of female virtue. In those times

times young maidens were seldom seen out of their mother's presence: it would have been thought a breach of virgin modesty.

'The silent and retired virtues were cultivated, modesty, humility, and complacency; virtues that were in due time to be a blessing to the men who should be their husbands; they were likewise taught those useful qualities which should render them capable of superintending a well-governed family.'

'This passage, though very agreeable to the ideas we form to *ourselves* of those days of chivalry, is so different from the colours in which plain honest Rapin describes the female manners of those times, that we shall quote it for the sake of the contrast:

'Pendant la prospérité dont les Anglois jouissoient, il n'est pas surprenant que l'aise & l'abondance les jettassent dans les excès qui en font les suites ordinaires. Tous les historiens disent unanimement, qu'en ce temps-là une débauche effrénée régnoit dans tout le royaume, & que les femmes, négligeant la modestie, qui sied si bien à leur sexe, sembloient faire gloire d'être sans pudeur. Rien n'étoit plus ordinaire que de les voir en troupes courir les tournois, habillées en cavaliers, l'épée au côté, & montant des chevaux superbement harnachés, sans se mettre en peine, ni de leur honneur, ni de leur réputation. Les excès des hommes n'étoient pas moins scandaleux.'

Of lady Calverly's daughters, one, who is deep in love and romance, elopes from her mother, and marries Sir Roger de Clarendon; which connects the two stories: the other, mild and prudent, entertains an attachment for a man of similar character, who is evidently meant to contrast with the brilliant military heroism of the Black Prince and the other personages.

Upon the whole, though these volumes display much reading and ingenuity, though the style is pure, and the sentiments (those excepted which tend to give a false gloss to rank or antiquity) favourable to virtue, we must confess there is a want of interest which renders the general effect but feeble; and as to the end of historical information, that, as we observed before, is destroyed by the omission of historical authorities. The following anecdote will shew the manner in which the author has made use of her reading. Lord Pembroke, thinking it beneath him to fight under Lord Chandos, an experienced officer, had headed a party against the French which had been worsted; and he, with about 300 men, obliged to throw himself into a stone building called the Temple, where they were besieging him:

'The earl of Pembroke now saw the dangerous situation into which he had brought himself and his companions. He repented, too late, of his behaviour to lord Chandos, and wished, unfeignedly,

ly, to be under his command and protection. The night came on, the French did not attack them; they were secure of their prey, and tired with their march; they resolved to take their rest, and let their enemies do the same; saying, "it was best fighting in the cool of the morning, and the exercise would get them an appetite to their dinners." It was a heavy night to the earl and his friends; but under its cover he contrived to send away an esquire, on whose affection and fidelity he relied, to Poitiers, and ordered him to tell my lord Chandos, that he and his men were in a most dangerous condition; begging him to forgive his past behaviour, and come to his relief; he trusted there was time enough to come, for he hoped to defend the place till noon. He charged his messenger to ride with all speed, and make no stop, for their lives depended on his fidelity and expedition.

'The young gentleman, who dearly loved the earl, promised to do his utmost; adding, no man better knew the way to Poitiers. He set out at midnight, on a good horse, and was far on his way by day-break. As soon as it was light, the French came to the assault, contending, as for an honour, who should first mount the walls. The English defended themselves to admiration; they threw down stones of six, eight, and ten pounds' weight, which battered shields and helmets, and threw them down as fast as they ascended. There never was heard of so weak a place so well defended, and so few hands resisting so many with such obstinacy. At length, the French, weary of fighting so long, and gaining no advantage, sent for mattocks and pickaxes, to break down and undermine the wall, of which the English were most afraid. The hour of noon approached; the earl of Pembroke called a faithful friend of his aside, "My friend," said he, "make one more effort for our lives: take my best horse, and go out at the postern gate; go straightway to Poitiers, and tell my lord Chandos the great danger we are in; recommend me to him by this token, and desire him, for the love of God, to make all the haste he can to deliver us." So saying he took a ring of great value off his finger, and gave it to the messenger, who, proud of the honour, made no stay, but set out instantly for Poitiers.

'The first esquire had gone out of his way, and did not arrive till some hours later than he ought; he arrived at ten o'clock, and found lord Chandos at mass. He went into the church, kneeled down beside him, and delivered his message, excusing the urgency of the case. Lord Chandos replied, in a low voice, "It is too late, I cannot be there time enough; I will therefore hear out the mass." After mass was ended, the tables were spread for dinner; and his servants asked, whether he chose to dine? He answered, "Yes, if all things were ready;" and bade them call all the gentlemen to dinner with him. While they were sitting at table, the second esquire came from lord Pembroke; he ran to him, kneeled down, and gave him the ring, and delivered the message: the young gentleman added

added his own account of the perilous situation in which he left his lord, and his brave companions. He answered, "If you left him in the condition you describe, it will be impossible for us to come time enough to be of any service to him. Gentlemen, let us dine; for our meat will be cold." His officers sat down to dinner; he ate little or nothing, but seemed full of thought. When the first course was taking away, and the second coming on, he said, "What say you, gentlemen, the earl of Pembroke is a gallant young man; of high birth and great merit, and he is the king's son-in-law, brother and companion to the earl of Cambridge; by his rashness and presumption, he hath brought himself and his company into extreme danger; but shall we leave him to perish? He requests me to come to his assistance. We ought not to let such a man be lost, if we can save him: What say you?" They all answered, they would follow him with all their hearts—"Then, by the grace of God, we will go instantly to his assistance; gentlemen, make ready for Poirenon."—He rose that instant, the gentlemen did the same. The drums beat to arms, the men were called together, and they began their march directly.

'By this time the earl of Pembroke was in a great strait, he began to despair of relief.—He called to lord Spenser, "All is over, lord Chandos leaves us to perish!"—"Be of good cheer my lord, he answered, lord Chandos will yet come; let us fight it out to the last, and sell our lives as dear as possible. The French shall buy us at a high rate."

'While they were thus keeping death at the staves' end, the spies of the French came to the Marshal de Sancerre, telling him that lord Chandos had left Poitiers, and was marching towards Poirenon. These were followed by others with additional circumstances, that lord Chandos ardently wished to find them there, and was making all the haste possible.

'The marshal called his officers together, and asked their advice: "Gentlemen, our men are weary of fighting these Englishmen, and to no purpose; were it not better for us to retreat while we are well, with our prisoners and booty, before lord Chandos arrives? His men are fresh and hearty, ours weary and spent: we know not what numbers he brings, we may be surrounded and slain, or taken prisoners. What say you?"—Sir John de Vienne seconded the marshal; their advice was taken: a retreat was sounded, they put themselves in order, and marched away to la Roche-Pofay.

'The earl of Pembroke and his companions knew by the hasty retreat that lord Chandos was coming; they shouted for joy, and made ready to receive them—the earl called out, "Come on, my brave companions! let us now leave this wretched place, where we have been cooped up so long, without food or rest; let us march forward to meet our dear friend and deliverer, the lord Chandos!" They marched out of the town, and met lord Chandos at a mile distant

tant of it.—They met with mutual shouting and congratulations; but lord Chandos was much dissatisfied that he came too late to find the Frenchmen.

‘ Lord Pembroke called him his father ; he asked pardon for his former behaviour, and begged he would permit him to call himself his scholar in future. Lord Chandos readily forgave him ; he told him this adventure would be of service to him all the rest of his life ; for himself he had only performed his duty, and wished he had come sooner.’

Thoughts on the Effects of the Application and Abstraction of Stimuli on the Human Body; with a particular View to explain the Nature and Cure of Typhus. By James Wood, M. D. one of the Physicians to the Dispensary, and Member of the Philosophical and Medical Society of Newcastle upon Tyne; an extraordinary Member of the Royal Medical Society of Edinburgh, &c. &c. 8vo. 2s. Boards. Murray. 1793.

THE attempt which the author has here submitted to the public, is, we understand, to be considered only as the outline of a theory, which is to be filled up by the corrections of time and future experience. In this modest intention we perfectly agree with the author, and advise him not to be too hasty in putting together and finishing the structure. For though the recent progress of philosophy and medicine may have been rapid, there seems little danger of its soon arriving at the ‘*ne plus ultra*’ of the temple of truth; nor is it, probably, by the avenues of theory, that her habitation is the most readily to be approached. We do not, however, mean either to condemn or despise theory; we know it to be useful in many respects; and though the whole of neither the theory nor practice of Dr. Brown may be proper to be received by the judicious physician, we are convinced that many parts of them, both have and may be advantageously employed in the cure of diseases. Even Dr. Wood himself seems to have converted them to his own purposes with no very sparing hand.

This hypothesis, or, according to the author’s language, these Thoughts, had their origin in repeated disappointments from the exhibition of Peruvian bark in typhus fever. Was bark then the only remedy that the author had heard of for the cure of this disorder? Or was he under the influence of some preconceived theory? We are inclined to the latter opinion. For, says he,

‘ At this time, a coincidence of ideas forced themselves on my mind. I recollected the symptoms of accumulated *carbone* in typhus; I recollected that *carbone* was continually accumulating in the system,

tem, in a state of health, and was carried off, in the form of *carbonic acid*, by its combination with *oxygen* in the lungs; and it occurred to me, that the oppression, and anxiety in respiration, common in *typhus*, might proceed from the deficiency of *oxygen*, to carry off the accumulated *carbone*; I therefore concluded, that if *oxygen* could be exhibited, by any means, into the system in sufficient quantity, to combine with the superfluous morbid *carbone*, that the tendency to putrefaction would be checked, and the fever diminished.

Thus, assisted by the physiological seraps of Dr. Brown, and the chemistry of M. Lavoisier, Dr. Wood has endeavoured to erect a theory, upon which the safe and expeditious cure of *typhus* is to depend. Having taken this view of the prefatory part of the work, let us examine in what manner this hypothesis is supported by facts, and how far the reasoning in its favour may appear just and conclusive.

As a foundation for the theory in question, the author supposes that in the living human body there are three different kinds of solid matter, viz. *simple solids*, *living solids*, or *muscular fibre*, and *medullary fibres*, or *nervous system*. He then inquires concerning the property which each of the two last have of being acted upon by stimulant powers; and that of contraction in the former he calls *irritability*: that of sensation in the latter, *excitability*. These separate states of irritability and excitability are supposed to exist in an equal proportion; and to be coeval. A different force of stimulant power being required to produce the same degree of contraction in a muscular fibre, leads Dr. Wood to the conclusion, that there is a state of accumulated and exhausted irritability, &c. Another position that has been maintained by the late Dr. Brown is also brought forward to the support of this theory, viz. that life only exists by the continued application of stimulant powers to the body. This brings the author to compare them, and to consider their first and ultimate effects on the human constitution. On this subject we meet with nothing new; the author's observations are mostly from Lavoisier. The concluding part may tend to shew the nature of the undertaking:

‘From the whole, this conclusion may be drawn, that it is the *oxygen* of the atmospheric air, which is necessary to life; that “in this immense magazine of *oxygen gas*, all animals live and grow,” and that the general abstraction of it, for a few minutes, would render all animal nature a lifeless mass. The chemical powers of *oxygen*, therefore, are obvious; and its stimulant powers will easily be admitted, when we consider, that without it, the action of the heart instantly ceases; yet, at the same time, it appears to be the mildest stimulus, with which we are acquainted, as its action is never followed

lowed by any exhaustion of the irritability of the muscular fibre; but it rather seems to be *the power which restores the irritability*, whether accumulated or exhausted, to that state, known by the state of health and waking.

‘ Water is the next general stimulus to air; and there is reason to believe, that its stimulant effects on the body exactly correspond with those of the atmospheric air; with this difference, perhaps, that the *hydrogen*, combined with the *oxygen*, may prove a stronger stimulus, and tend to produce, in a small degree, an exhausted state of irritability.

‘ Vegetables seem the next stimulants in gradation; they are composed of *oxygen*, *hydrogen*, and *charcoal*, in different proportions, and some also of *azote*, and exhaust irritability more than air or water. Animal matter is still a higher stimulant; containing, besides the constituent elements of vegetable matter, always *azote*; *hydrogen* in greater quantity, and *phosphorus*, and *sulphur*. Vinous, and spirituous liquors, are still more powerful stimulants; and also different substances of the *materia medica*, such as opium, camphor, cantharides, &c. Of these different stimuli, I will only here generally remark, that in exact proportion to their stimulant powers, they will, when applied to the body, in any given state, produce more or less an exhaustion of irritability; more particular marks of which will be evident in the consideration of the scales I have made.’

Besides the stimulant powers that are taken into the stomach and lungs, the author mentions others, such as certain impressions on the external senses, and sensations of the mind. This brings him to the arrangement of stimulant powers under five classes, according to their chemical effects on the system; their nutrient qualities, or the manner in which they affect the irritability, &c. This classification of the powers acting upon the human system, does not, however, appear to lead to any thing very useful or important in the cure of diseases.

The observations respecting the different states of irritability, at different periods of life, from infancy to old age, as well as their production by the application and action of stimulant powers, are certainly ingenious, and have long since been noticed by Dr. Brown; but we have doubts of their being fully supported by facts. To the support of our author's hypothesis they are however essentially necessary, as is evident from the following conclusion:

‘ From these views it easily follows, that, if a given quantity of mild and moderate stimuli can produce, in a given number of years, the ultimate effect, death; so, the sudden application and action of violent and powerful stimuli, such as vinous and spirituous liquors

in large quantities; and the contagion of the plague, *Typhus*, &c. will produce the same effect, in a very short space of time.'

Having shewn that the application of a certain proportion of mild *stimuli* is requisite for the continuance of life and health, he proceeds to observe, that the want or abstraction of such *stimuli*, for some time, do not only induce death, but also an intervening state of irritability, the reverse of that brought on by the application of either ordinary or powerful *stimuli*. This brings the author to inquire concerning the nature of sleep, on which we meet with some interesting remarks. Sleep is considered as either the effect of the exhaustion or accumulation of the excitability of the nervous system, and of the irritability of the muscular fibre, arising from the application or abstraction of *stimuli*. In this way two kinds of sleep are produced, one healthy and natural, the other morbid; the former, the effect of mild and moderate *stimuli*; the latter, of very violent *stimuli*, long or suddenly applied. Sleep does not take place when the irritability has been exhausted in a great degree by violent *stimuli*, applied either to the body or mind. The use of opium in large doses is adduced as proof of one, and passions of the other: though such be allowed to be a state, the result of a law of the animal œconomy, by which the removal of the effects of *stimuli*, and the restoration of the healthy state of the irritability and excitability of the system are to take place; we cannot think that during that state *all stimuli* cease to act upon the system; nor, perhaps, is such a supposition consonant to the author's former reasoning. That many *stimuli* cease to operate while this state continues, is, however, certain. The author's conclusion is, that,

' From the whole of these observations, it will appear, that a certain degree of accumulated irritability, may produce healthy sleep; a greater degree, watchfulness, or morbid sleep, according to the causes; and a greater degree, that state, which sleep is no longer able to restore to health, and which terminates in death.

' It is then, I think, sufficiently evident, that at all periods of life, the abstraction of stimuli, always supposing that of respiration to continue, will, in exact proportion to such abstraction, and to the state of irritability present, render the body more susceptible of stimuli, or will accumulate irritability; that in infancy, when the irritability is already much accumulated, any abstraction of stimuli cannot be continued long, without exhausting it entirely, or producing death. That in proportion to the advance of age, till the period 35, such abstraction can be endured with less danger to life; this period then of 35, will be the strongest in general in human life; the degree of irritability is then at the farthest, from each extreme of death; the

the system being capable of a greater accumulation, as well as of a greater exhaustion, than at any other age. That after this period, 35, it appears, that the system requires the application of stimuli, in a greater degree, to preserve the state of health; which state must, from what has been said, be about one degree higher, or more exhausted every year, so that the degree 50, which is supposed to be the healthy state at 35, will be a state of accumulation, or 10 degrees below health at 45, or 50 years of age, and so on in the same ratio; the point of death, being 10 degrees higher from the extreme of accumulation, it being impossible to produce the degree of accumulation, which is in infancy, in one of 50 years of age.'

The author's reasoning, respecting the application of different *stimuli*, is probably more ingenious than useful, and his observations on the *hectic* state are not invariably true; we have met with many instances where patients in this state could bear a considerable degree of stimulant operation.

After taking this view of what may be called the physiological part of the author's theory, it will be necessary to consider the manner in which his chemical principles are employed in its support. *Carbone* and hydrogen he supposes to exist in equal quantities with the different states of irritability; and that they 'both accumulate equally, according to the ratio of their existing proportions in the opposite states of irritability.' The author's reasoning on this point is by no means satisfactory; nor are his proofs such as afford conviction to the mind. In the whole there seems evidently a want of facts. For the existence of *carbone* and *hydrogen* in large proportions in animal matter, from chemical analysis, and their being found in the state of animal fat, in bodies that have been interred, do not appear to us sufficient grounds for concluding that they may exist in morbid quantities in the living system. We could at least have wished that Dr. Wood had brought us acquainted with the 'variety of observations' which shew the presence of *oxygen* in the healthy living body, and its absence to a certain degree, whenever there is a putrescent state of the system; and that this putrescent state takes place when the healthy equilibrium of *oxygen* with *carbone* and *hydrogen* is destroyed.

On *oxygen*, as giving colour to the blood, the author thus observes:

'From these observations, it may safely be concluded, that in exact proportion to the increase of the dark colour of the blood, is the deficiency of *oxygen*, and the increase of the tendency to a putrescent state, and that *oxygen* is the general and only corrector of such a tendency, which is ever present, even in the healthy body, and very rapid in some diseases, such as *Pestis* and *Typhus*.'

Typhus, the author attempts to prove a distinct genus of fever; after which he comes to the remote and proximate causes; the latter we find to be an overproportion or accumulation of *carbone* and *hydrogen*, and an *exhausted* state of irritability. That all the causes producing *typhus* are 'highly stimulant,' we have much reason to doubt, notwithstanding Dr. Wood's assertion to the contrary. With these views of the causes of *typhus* it will be easy to see that the cure must depend upon the application of *oxygen*, in such quantities as are sufficient to correct and remove the too great accumulation of *carbone* and *hydrogen* present in the system. For this purpose *nitre* is recommended as the most effectual remedy. Wine, brandy, and opium, are to be rejected as the most pernicious remedies. In order to render the doctrine more clear and intelligible, we find two scales exhibiting the different states noticed in the work added. Upon the whole, this author appears to possess ingenuity, and a talent for observation; but seems evidently to have undertaken his theory of *typhus* with too scanty a stock of experience.

Contemplations on the Sacred History, altered from the Works of Bishop Hall. By George Henry Glaspe, M. A. Rector of Hanwell, Middlesex, late Student of Christ Church, Oxford. 4 Vols. Small 8vo. 14s. sewed. Faulder. 1793.

OF this publication the Editor thus speaks :

' In an age, when to have recourse to the treasures of ancient learning is deemed both useful and honourable, the Editor cannot but hope that he shall be pardoned for an attempt to bring into general notice a very important part of the writings of this amiable prelate. The whole body of divinity which he left behind him, is costly and voluminous, and the language is from length of time become so obsolete, as to be scarcely intelligible to readers who are unacquainted with the style and phraseology of ancient days.

' In preparing these *Contemplations* for the press, the Editor has not only omitted many passages of his author, but has freely ventured to insert observations of his own, according as he thought abridgment or amplification necessary. He forbears to point out these alterations, they are open to discovery; if not from any internal marks of difference, at least by means of collation with the original work.

' The *Contemplations* entitled "*Zacharias*," "*Christ baptized*," and "*Herodias*," contain several extracts from a celebrated performance of the great and good bishop Horne. The 103d *Contemplation* (the subject of which is left untouched in the original work)

work) is given entire, as it was written by the Editor many years since, as an exercise in his theological studies.

‘ Without taste or talents for controversy, yet desirous to bear testimony to the truth, the Editor commends the following pages to the public. He commends them, with the earnest hope that in these times of lukewarmness and depravity, they may promote the glory of God, and diffuse more widely the knowledge of sacred truth—opening prospects of joy to the afflicted soul, and representing to the eye of faith Christ the end of the law, and the fulness of the Gospel who is over all, God blessed for evermore. Amen.’

It is not for a reviewer of the present day to give celebrity to bishop Hall or his writings. Mr. Glasie has succeeded in his attempts better than might have been expected. Of his own juvenile essay a fair specimen is subjoined :

‘ And dost thou acknowledge him for a prophet, O Cleophas, mighty both in word and deed, and yet wilt thou deny thine assent to the most solemn of all his predictions? “ The Son of man shall suffer many things, and shall be killed, and shall rise again the third day.” That sacred tongue, which once privately, and twice publickly, had burst the bands of death, and ransomed the daughter of Jairus, the widow’s son, the beloved Lazarus, from the power of the grave, that sacred tongue had pronounced the irreversible sentence—“ In three days I will rise again.” Nothing but truth could ever fall from the lips of thy Master. Though all the power of men, though all the malice of devils combine to annul the decree gone forth from his mouth, they shall be dismayed, confounded, overcome. Hath he said, and shall he not do it? Or hath he purposed, and shall he not make it good?

“ We trusted”—O Cleophas, and dost thou trust no longer? Shall I more wonder at thine impatience, O pious, yet mistaken, disciple, or pity thy sorrow under this cloud of despondency? There are some minds, which are backward to credit even what they most wish to be true. Over carefulness is as liable to error, as the boldest presumption.

‘ Far be it from me to arraign thee, O servant of God; yet methinks the very mention of the third day might have brought home to thy mind the words of thy Master, which on that day were to have their completion. Couldst not thou tarry a few hours longer, e’er thou abandonest thyself to so much grief? Somewhat was to be gathered from the testimony of the pious women; doubtless the body was removed from its tomb; why was it impossible for Christ to have arisen, and yet for thee not to have seen thy Lord? The day, though “ far spent” was not over. Was the righteous branch of David no more to be stayed on, than the gourd of the prophet, which one day sheltered him, and the next withered before the sun? When thy blessed saints, O Lord, are thus fallible, O let us not be

too severe in condemning our frail brethren ! Which of us, who know thee risen, can presume to say, that, had we been in the place of Cleophas, we should not have mistrusted, have lamented, like him ?

‘ Methinks I see the mute astonishment of these holy men, when they unexpectedly discovered their Saviour—methinks I see them, after his departure, gazing one upon the other in silent extasy. At length their joy and wonder find words—“ Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures ?” In those scriptures, O blessed Jesus, art thou still to be found. Thy grace, like the fire of the temple, which came down from Heaven, is ever present with thy word, to illuminate our dark souls, to quicken our drooping faith, and give new ardour to our imperfect obedience.

‘ And now they will no longer delay, but hasten to inform their afflicted brethren of the joyful story. We do not hear them complain of the distance from Emmaus to Jerusalem. We do not hear them say, “ It is evening, and the day is far spent ;” though awhile ago they had thrown this obstacle in the way of their unknown Lord’s departure. Faith lent you speed, O ye blessed disciples, and joy was a lanthorn unto your feet, and a light unto your paths. “ They rose up the same hour,” and measured back with delight the way they had passed, every step recalling to their minds, and imprinting on their memories, the lessons of their heavenly Master.’

The Natural History of Birds. From the French of the Count de Buffon. Illustrated with Engravings; and a Preface, Notes, and Additions, by the Translator. 9 Vols. 3l. 12s. Boards. Cadell. 1793.

THE lively little fluttering beings who cheer us with their songs, and animate with their varied plumage our best prospects, have, from the earliest period, engaged the attention of observers and naturalists. They charm our ears and our sight, but they refuse to associate with us. Man they consider as a baleful enemy; they will seldom become his companions, seldom learn the endearing arts which engage his heart, and, in very few instances only, assist him in his wants and his pursuits. The carrier pigeon follows his instinct in returning to his home; the hawk returns with his prey to his master, to be rewarded with what he considers as the choicest morsels, to be fed and protected in the intervals of his pursuit. The rook, indeed, destroys the grub, but it is his favourite food: crows devour the carrion, the ibis the serpent; yet in each instance they follow their instincts in pursuit of their natural prey.

prey. We may admire the wisdom and benevolence of the Creator in the vast extensive train of contrivances for the general good, but we owe no gratitude to those who pursue their own objects only. The affectionate robin courts the society of man; yet he flies him in the plenty of summer fruits; and, if in the last moments, he covers him, according to the interesting, but legendary tale, with leaves; we cannot look for the source of this charitable act, in any design, or preconcerted plan to protect his remains. The decoy duck betrays his companions; the mischievous tribe, the passerés, destroy our best fruits and our most promising harvests; the hawks and the eagle race devour both birds and beasts. Yet the pleasing qualities of the feathered race, in general, reconcile us to their depredations; and we admire the honey cuckoo (*cuculus indagator*) in his benevolent assistance to the traveller, when he points out the store of the industrious bee, without reflecting, that, by this means only, he attains his favourite meal. The treasure is inaccessible without the aid of man.

From sources of this kind, as well as from a curiosity, sharpened by the objects being chiefly beyond our reach, the natural history of birds has been always an interesting subject of inquiry, and it has been an unpleasing reflection, that we have not yet had, in our own language, descriptions more engaging than those of Mr. Pennant and Mr. Latham, more full and extensive than those of Willughby, of Walcott, or Goldsmith. The ornithology of Buffon afforded an excellent foundation; and, if what we have earnestly wished, the accounts of the French Pliny are not rendered more complete and more correct, by the addition of modern discoveries, and the removal of a few prejudices, a good translation of his work is an object of no little importance.

The translator appears to be a man of abilities; yet, from what he has added, we cannot perceive that ornithology has been his peculiar study. His language is free from foreign idioms, easy, accurate, and often elegant. His additions chiefly from Linnæus, Pennant, and Latham, are rather copied than connected with skill, or suggested with scientific discrimination. Yet, on the whole, his work is far—very far superior to the greater number of translations, particularly of scientific works. We have compared many different parts, and have reason to be satisfied with the author's accuracy. He has indeed sometimes seized the idea and given it in his own words: he has occasionally condensed what is, in the original, too diffuse; and, in a very few instances, has dropped a paragraph and a note. The last is a fault scarcely defensible, and we should have reprehended it more severely, if we had discovered that any of the omissions were important: the neglect

is, however, a greater error, as it implies a negligence and inattention, which a little care and no great labour, might have avoided. Let us take the present opportunity to finish the short list of faults. The particular and sometimes the general references * of Buffon are very seldom preserved. The French naturalists are very attentive in this respect; and it has rendered his ornithology scarcely less valuable than the nomenclature, we mean not to speak disrespectfully, of Linnæus. When so much was to be obtained with even the assistance of an amanuensis, it is unpardonable to have omitted it.—The Latin translations are sometimes inelegant, if not inaccurate. Though Buffon wrote *Actes de Breslau*, it should not have been translated *Breslaw's Acts*. We think only of the conjurer, and not of the *Breslaw Transactions—Acta wratislaviensia*—Again, the wood grouse is said by a Latin author, we believe Pliny, to die from obstinacy, '*revocato spiritu*,' which our author renders '*recalling their breath*'—it means forcibly drawing in their breath without expiration.—Some other instances occur, which it is not necessary to mention: the errors

Quas aut incuria fudit

Aut humana parum caveat natura—

are unpardonable in a translation.

Let us, however, take the more pleasing view of the subject, and suffer the translator to introduce his author:

'Few writers have been more justly admired for originality, and grandeur of conception, than the celebrated comte de Buffon. It was his lively eloquence that first rescued Natural History from barbarism, and rendered it an engaging and popular study. With concern and indignation he beheld the fairest of all the sciences cramped by artificial systems, encumbered by a coarse and obscure jargon, and disfigured by credulity and ignorance. He was determined to restore and decorate the fabric. Royal munificence happily seconded his views; and he was entrusted with the direction of the finest cabinet in Europe. His lofty genius burst from the shackles of method; he caught with ardour the varied magnificence of Nature's plan; and, with a masterly pencil, dipt in rich and glowing colours, he traced the animated picture. His elegant and spirited diction adorns whatever subjects he treats; his various and extensive learning at once pleases and instructs. His graceful turn of sentiments engages our affections; the sublimity of his descriptions commands our admiration; and if the exuberance of his fancy has sometimes laid him open to censure, we are disposed to overlook his errors for the brilliancy of his composition.'

* By particular references, we mean to the chapters and pages.

The encomium is equally just and well expressed. What follows relates to the assistance which M. Buffon obtained in the prosecution of this arduous task. The following general observations are also just : we shall take another occasion of examining the accusation of frivolousness in the present taste ; an accusation which has however some foundation.

‘ Books of Natural History seem, more than any others, to require translation. They must unavoidably abound with uncommon words and phrases, which frequently create difficulties even to proficients in the language ; the vivacity of the impressions is at any rate weakened ; and the reading, instead of fascinating by the pleasure which it is calculated to afford, degenerates perhaps into an irksome task. The names of quadrupeds, of birds, of fishes, of insects, and reptiles, of plants, and of minerals, are besides hardly ever explained accurately in dictionaries, and are frequently omitted altogether. There are many persons who might be deterred by the expence from purchasing the original, or who, from their situation and circumstances in life, have not had leisure or opportunities of acquiring a competent knowledge of the language in which it is composed. To accommodate this numerous class of readers, to increase the circulation of useful and popular works, is the chief object of translation. A diffusion of taste and information forms the distinguishing feature of our own times. Men of a gloomy or splenetic temper may declaim against the frivolousness of the age : to decry the present and extol the past, is indeed an inveterate, an incurable malady. Other periods have produced great and shining characters, who soared above the prejudices and narrow views of their contemporaries. But a liberality of sentiment, unknown to our rude forefathers, now generally prevails ; the sweetest of all the virtues, and that which contributes the most to alleviate the ills and heighten the joys of life, humanity and fellow-felling, has shed its lovely influence on all ranks ; and never did the sun behold such a large portion of mankind so enlightened, so respectable, and so happy.’

Let us attend also to the author's accounts of his own labour :

‘ In translating this work, I have studied to transfuse the spirit of the author into our language. I was aware of the tendency to adopt foreign idioms, and I was solicitous to avoid that censure. How far I have succeeded, the public will judge. Zoological descriptions aim not only at perspicuity, but require the most minute accuracy ; in such parts, therefore, where the subject assumes a loftier tone, I have stuck close to the original. I have endeavoured to observe a corresponding elevation of style. There are some sprightly turns in the French which the masculine character of our language will not admit ; but these inferior beauties are amply compensated by the strength and dignity of its expression. The philosophy

sophy likewise of that ingenious people has a certain diffuse superficial cast, not altogether suited to the manly sense of the British nation. The translator should have a regard to the taste of his countrymen whom he addresses; and, on proper occasions, he may, with advantage, be permitted to abridge and condense.

'I have discovered in the text a few inaccuracies which I have taken the liberty to correct. A few notes which I have subjoined, will serve to elucidate the passages. I have consulted the latest authors who have either written expressly on ornithology, or who have occasionally handled the subject; and the additions which I have thereby been enabled to make, will, I trust, prove not unacceptable. I have bestowed particular attention to the nomenclature, which it is the principal aim of systems to fix and ascertain. These productions will, no doubt, rank very low in the estimation of the philosopher; yet they must still be regarded as useful helps towards the study of Natural History. It was the want of them that so often occasions such obscurity and uncertainty in the writings of the ancient naturalists. If to discover the name of an animal or a vegetable, we are obliged to search over and compare a whole series of descriptions, the fatigue would be intolerable. No person objects to a dictionary, because the words follow alphabetically, and not according to their gradation of meaning. If by means of arrangement, how artificial soever, we can, from a few obvious characters, refer an object successively to its order, its genus, and its species, we shall trace out its names, and thence learn its properties with ease and pleasure: and even though contiguous divisions always run into one another, the number of possible trials is at any rate much limited, and the labour of the investigation abridged. To complete Natural History requires the union of Buffon and Linnæus.'

From a little imperfection in the copy * which reached us, we find some difficulty in determining whether the note at the end of the first volume, is by the author or the translator. As we do not, however, find it in our edition (the Duodecimo) of Buffon, the translator seems accountable for it.

The observation on the little influence which rare air has in abstracting heat, and consequently the little inconvenience which birds feel in the colder more elevated regions, is singularly just. It only requires to be added, that birds generate heat in a greater degree than quadrupeds, from the great extent of surface to which air has access, which contributes to prevent their feeling the great cold of the higher regions of the atmosphere.

The hollowness of the bones of birds, indeed, adds to their strength, but it answers a more useful purpose, to give a more

* The half sheet D d is omitted—from p. 400 to 409, vol. i.

advantageous attachment to the muscles. The following remark, except what relates to the suspension of birds in the air, is at least suspicious, we think erroneous. But the subject is not yet sufficiently understood, and the discussion would be disproportionally long—We shall leave it to the judgment of our readers.

‘As a bird in flying is actuated by two forces, the one impelling it upwards, the other forwards; the stroke of its wing must be performed in an oblique direction, between the vertical and the horizontal; and it will be more inclined to the latter in proportion to the smallness of the bird, and the swiftness of its motion. This is manifest in the case of pigeons, which are so noted for their rapid flight. The position of the tail alone might indeed determine the direction of a bird’s track; but that expedient would be attended with an expence of force which Nature has employed with such frugality. In short, it is extremely probable, that from observing the insertion of the wings, a physiologist could infer, with tolerable accuracy, the usual rate at which a bird flies.

‘Birds often seem to rest suspended in the air; but the appearance is illusory, for the force required to support them is in every case the same. Either they suffer themselves to sink gently on their expanded wings through a certain space, and then by a few lengthened strokes, recover their former station; or they maintain their place by the nimble and vigorous quivering of their pinions, which is frequently discernable.

‘The tail of a bird has often been compared to the rudder of a ship; but the analogy is incomplete; for the motion of a ship is confined invariably to the same plane, while that of a bird is performed in every possible direction. The position of the tail affects only the angle of ascent or descent; it is the inclination of the head which turns the course to the one side or the other.’

To the end of the seventh volume is annexed the principal facts in the Calendar of Flora, with Mr. Stillingfleet’s remarks, and the following lists from Mr. White’s Antiquities of Selborne.

1. A list of the summer birds of passage, ranged in the order of their appearance at Selborne.
2. A list of the winter birds of passage.
3. A list of birds that continue their song till after midsummer.
4. A list of soft billed insectivorous birds, which remain with us during the whole winter.
5. A list of birds that sing while on the wing.
6. Birds that sing in the night.

The translator has not constantly, in any respect, distinguished his own notes. Sometimes T is annexed; sometimes the

the references are made by means of capital letters; but there are several distinguished by no mark. The additions, we have said, are chiefly from Linnæus, Pennant, and Latham; and they chiefly relate to mere scientific distinction. But there are others of different kinds, though seldom of sufficient importance to be pointed out. One, we think, deserves particular notice and commendation: it is where Buffon, in the style of Mirabaud, observes, that the different forms of the bill modifies the instincts, and gives rise to most of the habits of birds. The note we shall transcribe:

‘It is proper to put the reader on his guard against this specious sort of declamation, in which the materialists have so much indulged. If an animal were directed by its organization to follow its particular mode of life, it must be supposed to make trial of every possible situation, and to adopt that which, on due experience, is found to be the best suited to its nature. But this hypothesis is completely absurd. Prior to all reflection, instinct leads irresistibly to a certain course of action, to which the corporeal structure is in general admirably adapted.—T.’

In the first Appendix, are the outlines of Pennant's, and a particular account of Linnæus's system: the Introduction we shall select;

‘The most valuable work transmitted from the ancients on the subject of ornithology, is contained in Aristotle's History of Animals. That great and universal genius, assisted by the liberality of his pupil Alexander the Great, conducted the vast undertaking with admirable success. He possessed the rare faculty of acute perception; and the happy flexibility of the Greek language enabled him to mark with precision the distinguishing features of animals. Yet that philosopher affects a dry and concise stile, that frequently borders on obscurity; nor is he always at sufficient pains to discuss and reject popular notions. The natural History of Pliny is a compilation which oftener displays the taste and elegance of its author than his critical discernment. Hesiod, Ælian, Columella, Aulus Gellius, and other writers, have left us some hints respecting the economy of animals. The Christian fathers indulged much in turgid figurative language, and occasionally drew their comparisons from the current opinions in natural history. But the sun of science was now set, and that dismal night succeeded, which overspread the nations of Europe. After the lapse of twelve centuries, a ray of light burst in upon the Christian world; and men of the greatest abilities laboured with enthusiasm to restore the noble remains of antiquity. The commentators on the treatises of natural history were not in general so well qualified for acquitting themselves with credit: yet in that line of criticism, Turner, and the celebrated Joseph Scaliger, deserve applause. At this period, America had been discovered and explored,

ed, settlements formed along the coast of Africa, and an extensive intercourse established with India. From these countries were imported birds of singular forms and wonderful beauty, which, while they increased the subjects of ornithology, incited powerfully to the study of it. Prompted by a love of science, the learned and sagacious Belon travelled into Greece and Egypt, and Asia Minor. Upon his return to France, he published his Observations, but his History of Birds was not given to the world till the year after his death, in 1555. Gesner composed, in 1557, a Treatise on the Birds found in Switzerland. Various other productions appeared; and from all these sources, Aldrovandus, with industry and erudition, but with little taste or judgement, compiled his voluminous History of Birds, in 1599. Marcgrave's account of the birds discovered in Brazil, was published 1648. Mr. Ray, with the assistance of his friend Francis Willughby, esquire, wrote a System of Ornithology in 1667, though it was not printed till 1678; a work of considerable merit. Barrere published his System in 1745; Klein, in 1750; Moehring, in 1753; and Brisson, in 1760. Linnæus attempted a classification of birds in his *Fauna Suecica*, in 1746, which he improved in his *Systema Naturæ*, in 1758; but it has been greatly altered and enlarged in the subsequent editions. One of the neatest systems of ornithology was composed in our own language, by the ingenious Thomas Pennant, esquire, in 1772, and published in 1781. He contents himself, however, with the outlines.

The second Appendix contains a list of birds, omitted by Buffon, or since discovered. If this translation reaches a second edition, we would advise the translator to add a little fuller account of many of these species—They might well furnish an additional volume—Some other trifling additions and a very complete Index, conclude the volume.

P. Virgilii Maronis Opera, varietate Lectionis et perpetua Annotatione illustrata, a Chr. Gottl. Heyne, Georgiæ Augustæ Prof. et Bibliothecario M. Britann. Regi A. Consil. Aul. accedit Index Uberrimus. Editio tertia emendatior & auctior. 4to. in 8 Vols. 21l. 8vo. 4 Vols. fine Paper 4l. 4s. inferior Paper 1l. 16s. Abridged in one Vol. 8vo. 7s. Bound. Payne. 1793.

TO those who are apprised of what the moderns owe to the ancients, an improved edition of a principal classic cannot fail to afford considerable pleasure; the degree, however, of which will depend upon the specific merits of the author, the ability of the editor, and the elegance displayed in adorning the work. Now, as amongst all the literary remains of the ancients, those of Virgil incontestably rank with the best, so of the many that have undertaken their recension for the press, Heyne deserves to be named as the first. Nor ought these to be

be deprived of their portion of praise, who in this instance, to gratify the taste of the public, have liberally incurred so great an expence *.

From his first edition of this very poet, much of the reputation he maintains did the present editor acquire; and such an incentive hath this proved to his further exertions, as to render the second more properly a new one, than a reiteration of the first. No sooner did it issue from the press at Leipzig, than the demand for it through Europe became so great that it speedily exhausted the impression prepared. Aware both of this, and the merit of the work, but disgusted at the dress in which it appeared †, the English proprietors resolved on their plan; and having obtained from the editor additional improvements, to the public they have now committed the result. What therefore may be found in this publication it will be here proper to announce.

The work is conjointly inscribed to the princes Ernest, Augustus, and Adolphus, who all studied in that university of which the editor is the distinguished ornament; and to this incident the Dedication alludes. An Advertisement then follows from the superintendant of the press, pointing out some circumstances incidental to the conduct of this work. The Preface to the editor's first edition (1767) succeeds, in which an account is given of his original undertaking, and the mode of attaining the end he proposed. In the new edition, however, having improved on his plan, a new Preface details the reasons of the change, points out the nature of the improvements introduced, and specifies the additions occasionally made. The violations of orthography, which had hitherto blemished the text, are here in particular instanced, and the grounds submitted on which it is settled. An accurate disquisition on the manuscripts of Virgil next occurs, which is followed by another, on the principal editions and commentators. The life of the poet by Donatus is then given, with a large accession of illustrative notes; and still further to supply its defects, a life by the editor, digested into years. With testimonies of the ancients in honour of the poet, and arguments in verse, describing his works, the general prolegomena of the edition is closed.

Prefixed to the Bucolics is an ingenious dissertation on the nature and attributes of Pastoral Poetry, and after it a critical argument on the history and subject of the first eclogue. The

* On this undertaking, if we are not misinformed, the proprietors have expended 4000*l*.

† The Germans, in several instances, of late, have been particularly attentive to their paper and print. We have just received a specimen of an edition of Wieland, which may vie, in both, with this Virgil itself. These proposals are from Georg Joachim Götschen, bookseller at Leipzig.

text follows, and immediately under it, the various readings of manuscripts and copies, which are carefully collected, and judiciously weighed. The lowest division of the page is assigned to a consecutive commentary that runs through the work. The subsequent eclogues are preceded each by an argument like that of the first; whilst four dissertations, on interesting subjects, are subjoined to the last. After these, a pertinent proemium to the Georgics is given, and the first book is introduced by an argument that contains an analysis of it. To this book is appended an *excursus* on Virgil's plough, which abounds with curious research, and closes with a new and important reference, to Dickson *On ancient Husbandry*. The second book has its argument prefixed, like the first, as also have the third and the fourth. Two learned inquiries—*De Pleiade Piscem fugiente*, and *De Nympharum domo et Penei regia*—conclude this volume.

As the volumes were before published at different periods, the second opens with the Prefaces of the two preceding editions; after which two admirable disquisitions,—one styled, *De Carmine Epico Virgiliano*, and the other, *De rerum in Æneide tractarum inventione*,—prepare the way for the *Æneid*. Each book has its argument as before, and at the end of the first are twenty-six dissertations, for which the notes afforded not room. The second book has seventeen such, and the same number follows the third. The fourth book has four. Eight are annexed to the fifth book, and fifteen to the sixth.

The third volume commences with the Preface of 1775, which leads to the seventh book, with eight dissertations. The ninth book has three, the tenth and eleventh, each two, and the twelfth book five.

The fourth volume begins with the first Preface, rewritten. A proemium to the *Culex* follows, and after an argument, various readings, and notes; the text again restored by probable conjecture. The *Ciris*, in the next place, hath also its proemium, and at the end a curious *excursus*. A short Introduction to the *catalecta* is subjoined, and the minor poems under that title succeed. The *Copa* and *Moretum* have each their proemium, and these conclude the works of the poet. To complete the volume, explanations are added of the etchings, and, according to the title, an abundant Index. As the merits of the edition surpass our praise, it will suffice to observe only, that this edition is incontestably the best of Virgil, and for every other classic may serve as a model.

Though use ought never to be sacrificed to shew, it would be a negative injustice to suppress, that few productions of the British press have more to boast of in paper and print, and it should be remarked respecting the plates (in number no less

than *seventy-five*) that their subjects being happily selected from the relics of ancient art, they equally tend to illustrate and adorn *.

As the proprietors of this publication have disbursed upon it so considerable a sum, we cannot but hope they will not be losers, and indeed we scarcely can suspect that they will—notwithstanding the malignant attempts of any modern Zoilus, who through envy, or some baser motive, may be disposed to exert his puny talents in the exaggeration or coinage of literal errors.

Monody to the Memory of the late Queen of France. By Mrs. Mary Robinson. 4to. 4s. 6d. Sewed. Evans. 1793.

THIS Monody, enriched with an engraving of the injured and unfortunate subject of it, answers to the general character of this lady's works, given in a former Review, except that being suggested by a real and striking fact, it is not liable to the censure of vague declamation and unmeaning imagery, to which some of her Poems have given occasion. In the present instance, it is, indeed, difficult to write up, as the French term it, to the existing circumstances; the following strokes, however, are too truly descriptive of the miseries of the present crisis of their unhappy country:

‘ Each shuns his brother, and each fears his friend !
 The son, with blood-stain'd faulchion, strikes the fire !
 The parent smiles, to see the son expire !
 Against his lord, the vassal wields his spear !
 The vaunting atheist mocks the vestal's tear !
 The lawless idiot lifts his ruthless arm,
 To tear from science every graceful charm !
 While genius from the madd'ning tumult flies,
 Weeps o'er her with'ring bays, and seeks the skies !’

The portrait of the queen of France, at the time when *she charmed all eyes and gladdened every heart*, may be considered as a kind of paraphrase on Mr. Burke's celebrated eulogium. We only wish the fair author had confined her praise to the attractions, and her sympathy to the sorrows of Antoinette, without claiming for her the wreath of *domestic virtues*, without speaking of the *wonders of her mind*, of her *peerless virtues*, and enumerating amongst those virtues her truth and sincerity. But a generous mind is apt to pass from pity to admiration; the failings of Marie Antoinette will be forgotten

* The additions of the editor, in this edition, having necessarily altered the forms of the pages, it has unavoidably happened that the arrangement of the prints will sometimes be found to have been changed. It would have been well, therefore, if references had been given to the several pages where the changed ones belonged. But though this be in itself a defect, it is amply atoned for by the cause.

in her fate ; her reputation will have been bleached by the improbable and impossible slanders which have been invented for her, and when the *tide of fury is turned*, as sooner or later it certainly will be turned

‘ To soft compassion and relenting tears.’

Her memory, like that of Mary of Scotland, will probably be defended with enthusiasm by future biographers, who, if she had ended her days upon a throne, would, perhaps, have represented her as loaded with the curses of the people.

The touching circumstance of her hair being turned grey by sorrow, is thus alluded to :

‘ Mark, in her alter’d and distracted mien,
The fatal ensigns of the pangs within !
See those fair tresses on her shoulders flow
In silv’ry waves, that mock the Alpine snow !
Where are their waving braids of glossy gold,
That crown’d her brow, in many a silky fold ?
That brow, so wither’d by affliction’s blast !
So stamp’d with age, before her prime was past !’

We will take occasion however to observe, that the greyness of her locks being meant to furnish a mournful contrast to the *braids of glossy gold*, should not have been mentioned under the terms *silv’ry Alpine snows*, which convey an idea of beauty. The author proceeds to describe, with much energy, the situation of the remaining branches of this unhappy family.

‘ She turns, with curious eye, the woes to trace,
Heap’d on the breathing sufferers of thy race ;
Who, daily pining in a dungeon’s gloom,
Anticipate the silence of the tomb !
Who, all the live-long day, unseen, alone,
Pour the deep cadence of the tort’ring groan ;
Start, if the winds along their prison creep ;
Slumber to dream of death, and wake to weep !’

And having introduced the shade of the queen speaking to her children, thus concludes the picture :

‘ The fleeting spectre waves its snowy hand !
The paly lamps, that feebly gild the gloom,
A fainting gleam of bluish light assume :
The moaning wind through ev’ry crevice blows ;
Down the damp wall the midnight vapour flows ;
On their cold flinty couch, with tearful eye,
Clasp’d in each other’s arms, the mourners lie ;
They tremble, whisper, sigh, yet fear to weep,
Till Nature, faint with anguish, sinks in sleep !’

One cannot help lamenting on reading this Poem, that there should be less of truth in the praises than the invectives of it. To paint horrors we need only consult history; when we would paint *en beau*, we must too often call in the assistance of our fancy.

Report of the Secretary of the Treasury of the United States, on the Subject of Manufactures. Presented to the House of Representatives, December 5, 1791. 8vo. 2s. 6d. Debrett. 1793.

OF the expediency of encouraging manufactures in the United States of America, some doubts were lately entertained; but the policy of that measure, according to the author of the present Report, is now generally admitted. He observes, that the embarrassments which have obstructed the progress of their external trade, have led to serious reflections on the necessity of enlarging the sphere of their domestic commerce: that the restrictive regulations which in foreign markets abridge the vent of the increasing surplus of their agricultural produce, serve to beget an earnest desire, that a more extensive demand for such surplus may be created at home: that the complete success which has rewarded manufacturing enterprise, in some valuable branches, conspiring with the promising symptoms which attend some less mature essays in others, justify a hope, that the obstacles to the growth of this species of industry are less formidable than they were apprehended to be; and that it is not difficult to find, in its further extension, a full indemnification for any external disadvantages, which are or may be experienced, as well as an accession of resources, favourable to national independence and safety.

Notwithstanding all these observations, however, the secretary acknowledges there still are many respectable individuals, whose sentiments are unfriendly to the encouragement of manufactures in the United States. The arguments by which they endeavour to support their opinion, he proceeds to examine with impartiality; and deduces from them such conclusions as seem to be justified by a comprehensive view of the subject; maintaining, that a supposition of the superior productiveness of tillage ought to be no obstacle to the encouragement of manufactures, through an apprehension that they may have a tendency to divert labour from a more to a less profitable employment. He thinks it highly probable, that on a full and accurate developement of the subject, on the ground of fact and calculation, it would be discovered that there is no material difference between the aggregate productiveness of the one, and of the other kind of industry; and that the propriety of the encouragements, which may in any

case

case be proposed to be given to either, ought to be determined by considerations irrelative to any comparison of that nature.

The secretary next adduces a variety of observations, tending not only to confirm the idea, that manufacturing industry has been improperly represented as unproductive in itself; but to evince that the establishment and diffusion of manufactures have the effect of rendering the total mass of useful and productive labour, in a community, greater than it would otherwise be. The considerations chiefly insisted upon, are, the division of labour; the extension of the use of machinery; the employment of classes of the community, not originally engaged in the particular business; the promoting of emigration from foreign countries; the furnishing greater scope for the diversity of talents and dispositions, which discriminate men from each other; the affording a more ample and various field of enterprize; and the creating, in some instances, a new, and securing in all a more certain and steady demand for the surplus produce of the soil. Upon the whole, the observations adduced by the author tend strongly to confirm the idea, that it is the interest of nations to diversify the industrious pursuits of the people; and that the establishment of manufactures is calculated not only to increase the general stock of useful and productive labour, but even to improve the state of agriculture in particular.

We shall lay before our readers the secretary's observations on the effects of a funded debt, as a species of capital.

' Public funds answer the purpose of capital, from the estimation in which they are usually held by monied men; and consequently from the ease and dispatch with which they can be turned into money. This capacity of prompt convertibility into money causes a transfer of stock to be in a great number of cases equivalent to a payment in coin—And where it does not happen to suit the party who is to receive, to accept a transfer of stock, the party who is to pay, is never at a loss to find elsewhere a purchaser of his stock, who will furnish him in lieu of it with the coin of which he stands in need.

' Hence in a sound and settled state of the public funds, a man possessed of a sum in them can embrace any scheme of business which offers, with as much confidence as if he were possessed of an equal sum in coin.

' This operation of public funds, as capital, is too obvious to be denied; but it is objected to the idea of their operating as an *augmentation* of the capital of the community, that they serve to occasion the *destruction* of some other capital to an equal amount.

' The capital which alone they can be supposed to destroy, must consist of—The annual revenue, which is applied to the payment

of interest on the debt, and to the gradual redemption of the principal—The amount of the coin, which is employed in circulating the funds, or in other words, in effecting the different alienations which they undergo.

‘ But the following appears to be the true and accurate view of the matter—

‘ 1st. As to the point of the annual revenue requisite for payment of interest and redemption of principal.

‘ As a determinate proportion will tend to perspicuity in the reasoning, let it be supposed, that the annual revenue to be applied, corresponding with the modification of the 6 per cent. stock for the United States, is in the ratio of eight upon the hundred; that is, in the first instance, six on account of interest, and two on account of principal.

‘ Thus far it is evident, that the capital destroyed to the capital created, would bear no greater proportion than 8 to 100. There would be withdrawn from the total mass of other capitals, a sum of eight dollars to be paid to the public creditor; while he would be possessed of a sum of one hundred dollars, ready to be applied to any purpose, to be embarked in any enterprise which might appear to him eligible. Here then the *augmentation* of capital, or the excess of that which is produced, beyond that which is destroyed, is equal to ninety-two dollars.

‘ To this conclusion it may be objected, that the sum of eight dollars is to be withdrawn annually, until the whole hundred is extinguished, and it may be inferred, that in process of time a capital will be destroyed equal to that which is at first created.

‘ But it is nevertheless true, that during the whole of the interval, between the creation of the capital of 100 dollars, and its reduction to a sum not greater than that of the annual revenue appropriated to its redemption—there will be a greater active capital in existence than if no debt had been contracted. The sum drawn from other capitals in any one year will not exceed eight dollars; but there will be at every instant of time during the whole period in question, a sum corresponding with so much of the principal as remains unredeemed in the hands of some person or other, employed, or ready to be employed, in some profitable undertaking. There will therefore constantly be more capital in capacity to be employed, than capital taken from employment. The excess for the first year has been stated to be ninety-two dollars; it will diminish yearly; but there always will be an excess, until the principal of the debt is brought to a level with the redeeming annuity, that is, in the case which has been assumed by way of example, to eight dollars. The reality of this excess becomes palpable, if it be supposed, as often happens, that the citizen of a foreign country imports into the United States 100 dollars for the purchase of an equal sum of public debt—here is an absolute augmentation of the mass of circulating coin to the extent of 100 dollars.

At

At the end of a year, the foreigner is presumed to draw back eight dollars on account of his principal and interest, but he still leaves ninety-two of his original deposit in circulation, as he in like manner leaves eighty-four at the end of the second year, drawing back then also the annuity of eight dollars: and thus the matter proceeds; the capital left in circulation diminishing each year; and coming nearer to the level of the annuity drawn back. There are, however, some differences in the ultimate operation of the part of the debt which is purchased by foreigners, and that which remains in the hands of citizens. But the general effect in each case, though in different degrees, is to add to the active capital of the country.

‘Hitherto the reasoning has proceeded on a concession of the position, that there is a destruction of some other capital, to the extent of the annuity appropriated to the payment of the interest and the redemption of the principal of the debt; but in this, too much has been conceded. There is at most a temporary transfer of some other capital, to the amount of the annuity, from those who pay to the creditor who receives; which he again restores to the circulation to resume the offices of a capital. This he does either immediately by employing the money in some branch of industry, or mediately by lending it to some other person who does so employ it, or by spending it on his own maintenance. In either supposition, there is no destruction of capital: there is nothing more than a suspension of its motion for a time, that is, while it is passing from the hands of those who pay into the public coffers, and thence through the public creditor into some other channel of circulation. When the payments of interest are periodical and quick, and made by the instrumentality of banks, the diversion or suspension of capital may almost be denominated momentary. Hence the deduction on this account is far less than it at first sight appears to be.

‘There is evidently, as far as regards the annuity, no destruction nor transfer of any other capital, than that portion of the income of each individual, which goes to make up the annuity. The land which furnishes the farmer with the sum which he is to contribute remains the same; and the like may be observed of other capitals. Indeed, as far as the tax, which is the object of contribution (as frequently happens when it does not oppress by its weight) may have been a motive to *greater exertion* in any occupation; it may even serve to increase the contributory capital.’

Our author's reasoning on this subject is, in our opinion, well founded. For, though a funded debt is not an absolute increase of capital, or an augmentation of real wealth; yet, by serving as a new power in the operations of industry, it has, within certain limits, a tendency to increase the real wealth of the community.

As an answer to the arguments which have been urged by

some political writers, with regard to the impracticability to extending manufactures in the United States, the author has recourse to experience; by which he evinces, that several important branches of manufacture have already grown up and flourished with a rapidity beyond the most sanguine expectation. The following he enumerates as the most considerable:

‘ I. *Of skins.* Tanned and tawed leather, dressed skins, shoes, boots and slippers, harness, and saddlery of all kinds, portmanteaus and trunks, leather breeches, gloves, muffs and tippets, parchment and glue.

‘ II. *Of iron.* Bar and sheet iron, steel nail rods, and nails, implements of husbandry, stoves, pots, and other household utensils, the steel and iron work of carriages, and for ship-building, anchors, scale-beams and weights, various tools of artificers, arms of different kinds, though the manufacture of these last has of late diminished for want of demand.

‘ III. *Of wood.* Ships, cabinet wares and turnery, wool and cotton cards, and other machinery for manufactures and husbandry, mathematical instruments, cooper's wares of every kind.

‘ IV. *Of flax and hemp.* Cables, sail-cloth, cordage, twine and packthread.

‘ V. Bricks and coarse tiles, and potters wares.

‘ VI. Ardent spirits and malt liquors.

‘ VII. Writing and printing paper, sheathing and wrapping paper, pasteboards, fullers or press papers, paper hangings.

‘ VIII. Hats of fur and wool and of mixtures of both. Womens stuff and silk shoes.

‘ IX. Refined sugars.

‘ X. Oils of animals and feeds, soap, spermaceti and tallow candles.

‘ XI. Copper and brass wares, particularly utensils for distillers, sugar refiners and brewers, and irons and other articles for household use—philosophical apparatus.

‘ XII. Tin wares for most purposes of ordinary use.

‘ XIII. Carriages of all kinds.

‘ XIV. Snuff, chewing and smoking tobacco.

‘ XV. Starch and hair powder.

‘ XVI. Lamphack and other painters colours.

‘ XVII. Gunpowder.’

The author afterwards considers the means of promoting manufactures in the United States; and specifies the objects which, in the present state of affairs, appear the most fit to be encouraged, as well as the particular measures which it may be adviseable to adopt with respect to each. His observations, in general, are judicious, and he appears to be animated with great zeal for the commercial prosperity of the United States.

Letters on the Female Mind, its Powers and Pursuits. Addressed to Miss H. M. Williams, with particular Reference to her Letters from France. 2 Vols. 12mo. 6s. Hookham and Carpenter. 1793.

THE writer of these Letters, in order to display an affected candour, and to appear a disputant on more equal terms, has thought proper to assume the female character. This deception, however, though studiously concealed under a colloquial turn of expression, and other artifices of style, is occasionally too palpable to escape detection, as indeed might be instanced in p. 4, where the author very emphatically declares that *she* is 'utterly unconnected with government,' or in other words, that *she* is neither in the army nor in the navy; nor is *she* a secretary, a commissary, or a clerk, in any public office. But although we have decided motives for withholding from this author the privileges of effeminacy as far as sex may be concerned, we admit them to their full extent in many other respects. Thus we allow him to be a woman in argument, a woman in learning, a woman in philosophy, a woman in courage, and above all, a woman in *vanity*.—'I am of our own sex (says this unfledged metaphysician, to one among the first of female writers) and have lived in the world about *as long* as yourself; (very important, and possibly the only instance in which the parallel holds good) perhaps, owing to particular circumstances, (not worth mentioning) I have been enabled to *penetrate somewhat deeper* (modest and subtle logician!) into the enveloping deceit, that obscures all sublunary objects, and from having been early *taught to distinguish* (which cannot have been the case with the uncultivated Helen Maria Williams) between appearance and reality, to divest subjects of rational contemplation, of those fallacies which mislead the judgment,' &c.

In fact, the great end of these Letters is not that of proving Miss Williams to have written badly on political subjects, but rather to shew that a woman ought not to write on politics, or even write or *think* upon any subject whatever. It is contending, that 'politics are a study inapplicable to female powers, and withheld from females by education.' The whole pamphlet, indeed, is better calculated for the meridian of *Circassia*, or any other female *slave market*, than for that of Britain, e. g.

'That we, says this pretended lady, were not designed for the exertion of intense thought, may be fairly inferred from the effect it produces on the countenance and features. The contracted brow, the prolated visage, the motionless eye-ball, and the fixed attitude, though they may give force and dignity to the strong lines of the male

countenance, can give nothing to soft features that is not unpleasant: no other idea can be conveyed but that of Armida accoutred in Clarinda's armour: the new character is unsuitable and unmanageable, not only useless but oppressive.

The general reasoning on this topic is, all through, of a piece with the following:

'In all the variations of fashion, which now usurp an authority, even in our most important concerns, I believe a turbulent temper, or violence of deportment, has never yet been recommended as embellishments of our minds, or friendly to our persons. Few ladies of the present day, I hope, would emulate the conduct of Madame Balagny, even for the reward of being immortalized by the pen of a Davila. Nothing can be more odious than a furious woman. As our passions are certainly more than a match for our reason, when once they have the rein, they know not where to stop; consequently, it is uniformly to be observed, that female excess is most excessive. Should we not, on these considerations alone, avoid whatever unnecessarily irritates us? Should we be prone to controversy when, perhaps, our pertinacity may make us either ridiculous or contemptible? And what subject has a greater tendency to irritate, what controversy can more expose us to the tyranny of passion, and the consequent derision of the world, than that which has too often set at variance those of the other sex, the nearest connected with each other by consanguinity, nay even by *interest*? for many, many are the instances that might be adduced of an expectant heir demolishing his hopes, like Alnaschar, the glass-merchant, by one kick at the politics of a wealthy grandfather or uncle.

'As it is unpleasant to see female passions violently excited, it is also unpleasant to see the powers of the female mind violently exerted. If our *arduous* endeavours do not make us ridiculous, they must render us objects of pity to men of superior education; they, well knowing what our powers are, must feel for us when they see us straining and striving for impossibilities, as we should feel for a beautiful, delicately formed horse, whose powers were misapplied to the drawing an enormous burthen. Every one in such a case would be ready to cry out on the want of judgment of the owner, who could sink all the beauty and utility of such a creature in an attempt, where he was sure not only of failing, but of being irreparably injured.'

Here it may be observed, that the writer has assumed as facts, what can no more obtain in a point of speculative politics than in controversial discussions of any other sort. We cannot, however, adduce a more striking instance of that mixture of folly and imbecility which has been described than in the case of a female writer engaging in that *most difficult of all speculations, metaphysics and the human mind*, and at the same time

time denying the competency of women to investigate a branch of knowledge of which it may truly be said hardly any one is totally ignorant.

We shall conclude our remarks with observing, that we find nothing in this laboured, but feeble and contemptible attack on Miss Williams, that can injure the well-earned reputation of her pen; and, that we think the public will not be inclined, from any thing contained in these volumes, to undervalue able and well-supported truths, on any subject within the circle of human science, let the sex of their assertor be what it may.

Philosophical Transactions of the Royal Society of London. For the Year 1793. Part I. 4to. 8s. sewed. Elmsley. 1793.

THE splendour and the vacuity of this periodical publication are continued without blemish and without improvement. It is a painful subject; for, whether we compare the collections of foreign Societies, either in their splendour or their decline, we must feel the emotions of envy or regret. We should expect, indeed, that the decline of foreign Societies would add to our own riches, when no law of exclusion exists to deprive us of the disquisitions of ingenious philosophers of any nation. We trust that the communications have not been neglected, or that *all* the literati of the continent are not depressed by the loss of pensions, or distracted by the horrors of war.—But to proceed to the different articles in their usual order.

Art. I. An Account of two Rainbows, seen at the same Time, at Alverstoke, Hants, July 9, 1792: By the Rev. Mr. Sturges. Communicated by W. Heberden, M.D. F.R.S. —These rainbows were not concentric, but touched each other at the southern point: the phenomenon arose, in Mr. Sturges' opinion, from the reflection of the sea, which acted as a speculum. But various circumstances respecting the colours, their order and their splendour should have been added, to have enabled us to judge on this subject; and we are in still greater difficulties from reflecting on the circumstance, that each bow was attended with its secondary.

Art. II. Description of the double-horned Rhinoceros of Sumatra. By Mr. William Bell, Surgeon in the Service of the East India Company, at Bencoolen. Communicated by Sir Joseph Banks, Bart. P.R.S. —Mr. Bell gives a general description of this animal: with an account of the appearances of the parts of generation, when coarsely dissected; for much remains on this subject to be explained. The horns are, as usual, epiphyses: the lower horn is a little curved, and the upper one small; each affixed to the bone by a common basis.

Art. III.

Art. III. Description of a Species of *Chætodon*, called, by the Malays, *Ecan bonna*. By Mr. William Bell, Surgeon in the Service of the East India Company, at Bencoolen. Communicated by Sir Joseph Banks, Bart. P. R. S.—This fish is singular on account of many exostoses on different bones, without any apparent reason for so peculiar a distinction. It is most probable, that they are designed to give a more advantageous attachment to the muscles, and the habits; or the constitution of the fish may render their situation, which seems to be constant, essential to its support. On this subject, it is impossible to decide; but almost the whole of the physiology of fishes is equally unknown, except so far as it corresponds with the physiology of other animals. The air bladder is remarkably large, probably, as Mr. Bell observes, to support this additional bony substance. Yet these exostoses are soft, and the substance cannot be greater than in a bone of the usual size: the size of the bladder is therefore more probably owing to its chiefly living in shallow water.

Art. IV. Account of some Discoveries made by Mr. Galvani, of Bologna; with Experiments and Observations on them. In two Letters from Mr. Alexander Volta, F. R. S. Professor of Natural Philosophy in the University of Pavia, to Mr. Tiberius Cavallo, F. R. S.—This article is in the French language; but it is on a subject which we have begun to examine at some length; and it will be only necessary to notice M. Volta's particular remarks. He endeavours to show that, in these experiments, a very small quantity of electricity is necessary, and that the additional effects, produced by an armature, consisting of *different* metals, arise from a small portion of natural electricity excited, and by no means from the animal electricity. The new experiments seem also to prove (for on the whole of this subject we would yet use the most guarded language) that the action of the artificial electricity is on the nerves, and not on the muscles; the latter being excited only by the change produced on the former, a change as little known as at the period of the discovery of the Bologna student. It appears also, that it is neither necessary to lay the nerve bare, to isolate it, nor to touch, at the same moment, the nerve and the muscles, to produce convulsions. The experiments succeed more perfectly with these precautions; but they will succeed, especially in animals whose skin is thin, without them.

It is remarkable that the muscles, and even portion of muscle, in animals with warm blood, are excited by armatures of different metals; that different armatures, on corresponding parts of two legs of the same frog, when connected by a metallic arch, will produce convulsions. These experiments suc-

ceed

ceed with animals and reptiles; but worms in general, and many insects, are not affected in this way, nor even by electrical sparks. Our author has tried earth worms, leeches, slugs, snails, oysters, and various caterpillars in vain; but has succeeded with crabs, beetles, dragon flies, butterflies, and common flies. The cause of this difference M. Volta is unacquainted with: it may be in part owing to some of these animals not having reached their perfect state, or to their want of limbs, with distinct muscles and articulations wholly voluntary, for it is only on voluntary muscles that the influence of electricity in this way is observable.

M. Volta next endeavours to show more pointedly, that the electricity acts on the nerves, not on the muscles, or, if applied to the latter, only by their effects on the nerves which it may reach, and he deduces a necessary consequence, to be attended to in these experiments, viz. that the armature should be applied very near to the nerve which supplies the muscle of the limb to be affected. The power will penetrate a little, and but a little way. The experiment, which our author made on his own tongue, a muscle covered only with a thin skin, we shall transcribe:

‘Having covered the point of the tongue, and its upper surface, to the extent of a few lines, with tin foil (the paper improperly called silver paper is best for this purpose) I applied the convex part of a silver spoon backward, on the flat part of the tongue, and inclining its end, I brought it in contact with the foil. I expected to see the tongue tremble, and made the experiment before a looking-glass, for the purpose of observing it. But no such appearance occurred; and, instead of it, I found what I by no means expected, *a very sharp acid taste on the point of the tongue.*’

Our author had, indeed, in this instance, forgotten his own system. The nerves that supplied the moving fibres of the tongue were lower than his spoon could reach, and the experiment afterwards succeeded in tongues separated from the body, when the armature was applied lower down. On the whole, this subject is yet in an unfinished state. While we allow the principal positions, we have much doubt of the extent of the application.—But we will not explain our doubts, for it would be almost as painful to suggest occasions of torment, as to inflict it. Speculative questions are not worth ascertaining, if such must be the means employed.

Art. V. Further Particulars respecting the Observatory at Benares, of which an Account, with Plates, is given by Sir Robert Barker, in the LXVIIth Vol. of the Philosophical Transactions. In a Letter to William Marsden, Esq. F. R. S. from John Lloyd Williams, Esq. of Benares.—This additional
account

account is descriptive only, and contains chiefly the measurements of different parts of the observatory and its appendages. They are useless without the plan of the building, and unintelligible without a plate.

Art. VI. Extracts of two Letters from the Rev. Edward Gregory, M. A. Rector of Langar, Nottinghamshire, to the Rev. Nevil Maskelyne, D. D. F. R. S. Astronomer Royal; containing an Account of the Discovery of a Comet, with Observations thereon.

Art. VII. Observations of the Comet of 1793, made by the Rev. Nevil Maskelyne, D. D. F. R. S. Astronomer Royal, and other Observers. Communicated by the Astronomer Royal. — The comet was first observed January 8, 1793, in the space between the flexure of the Dragon and the foot of Hercules. Its motion was westward, the right ascension and polar distance increasing.

Art. VIII. Account of the Method of making Ice at Benares. In a Letter to William Marsden, Esq. F. R. S. from John Lloyd Williams, Esq. of Benares.

Art. XI. Additional Observations on the Method of making Ice at Benares. In a Letter to William Marsden, Esq. F. R. S. from John Lloyd Williams, Esq. of Benares. — Ice is made at Benares from cold produced in consequence of the evaporation of water through the pores of unglazed earthen pans. None of the phenomena are singular, though they appeared so to Mr. Williams, who made many trifling experiments on the subject. The fact is, that the cold is produced in the body of the pan, from its surface inward. The temperature of the ice on its surface is the mean between the heat of the air and that of the pan, of course above the freezing point, for the ice would soon thaw was not the heat abstracted in a greater degree by evaporation, than communicated by the air. The straw is to prevent the communication of heat, and when wetted, it will of course become a better conductor. This subject we have sufficiently explained in the account of the Count of Rumford (Sir B. Thompson's) Experiments. Our author might have known that, in our frigorific experiments in this climate, we are obliged to use flannel and wool, for our frigorific powers are not equal to what can be done in a climate so warm, by evaporation constantly going on. The cold is said to be most intense, or more properly, perhaps, the ice is formed most quickly between five and six in the morning.

Art. IX. Account of two Instances of uncommon Formation, in the Viscera of the Human Body. By Mr. John Abernethy, Assistant Surgeon to St. Bartholomew's Hospital. Com-

Communicated by Sir Joseph Banks, Bart. P. R. S. — The singular derangements in the first case, we shall transcribe:

‘The situation of the heart was reversed; the basis of that organ was placed a little to the left of the sternum, whilst its apex extended considerably to the right, and pointed against the space between the sixth and seventh ribs. The cavities usually called the right auricle and ventricle were consequently inclined to the left side of the body; therefore, to avoid confusion in the description, I shall, after Mr. Winslow, term them anterior, whilst those cavities usually called left, I shall term posterior. The inferior vena cava passed, as usual, through a tendinous ring in the right side of the centre of the diaphragm; it afterwards pursued the course of the vena azygos, the place of which it supplied; after having united with the superior cava, the conjoined veins passed beneath the basis of the heart, to expand into the anterior auricle. The veins returning the blood from the liver united into one trunk, which passed through a tendinous aperture in the left of the centre of the diaphragm, and terminated immediately also in the anterior auricle.

‘The distribution of blood to the lungs, and the return of it from those bodies, were accomplished after the usual manner.

‘The aorta, after it had emerged from the posterior ventricle of the heart, extended its arch from the left to the right side, but afterwards pursued its ordinary course along the bodies of the dorsal vertebræ.

‘From the curvature of the aorta there first arose the common arterial trunk, which, in this subject, divided into the left carotid and subclavian arteries; whilst the right carotid, and subclavian, proceeded from the aorta by distinct trunks.

‘The inferior aorta gave off the cæliac, which, as usual, divided into three branches; however, that artery which was distributed to the liver appeared larger than common; it exceeded, by more than one-third, the size of the splenic artery of this subject. This was the only vessel which supplied the liver with blood, for the purpose either of nutrition or secretion.

‘The vena portarum was formed in the usual manner, but terminated in the inferior cava, nearly on a line with the renal veins. The umbilical vein of this subject ended in the hepatic vein.

‘The liver was of the ordinary size, but had not the usual inclination to the right side of the body; it was situated in the middle of the upper part of the abdomen, and nearly an equal portion of the gland extended into either hypochondrium.’

Notwithstanding the anomalous structure of the liver, and course of its vessels, the bile was of the usual colour, apparently in a natural quantity; and, of whatever disease the child might have died, there were no marks of inanition: on the contrary, it seemed to have been plump and strong. Of the
3 other

other boy, the intestines were only six feet in length, and the large intestines were four feet, the small ones only two feet long. This boy died for want of an intestinal evacuation, though from what cause, it was not easy to determine.

Art. X. An Account of the Equatorial Instrument. By Sir George Shuckburgh, Bart. F. R. S.—This very excellent article will not admit of abridgment. It contains a short history of equatorial instruments, and a description of an excellent one made for the author, by Mr. Jesse Ramsden.

The Meteorological Journal concludes this part. From the irregularity of the numbers, we are convinced the thermometer is influenced by the sun, and the Journal is consequently of little use. Its range was from 84° to 19° , more probably from 74° to 19° , for when the out-door thermometer was at 84° , that within was but at 74° . It must be observed, that such Journals disgrace the Society by whose order, and under whose patronage they are kept. The mean heat of April was 52° . The greatest height of the barometer was in March: it was then at 30.51. Its least height in January, (the month indeed when its height nearly, at one time, equalled that mentioned in March) when it was 28.94. The rain was 19.489 inches.

Brief Reflections relative to the Emigrant French Clergy: earnestly submitted to the humane Consideration of the Ladies of Great Britain. By the Author of Evelina and Cecilia. 8vo. 1s. 6d. Cadell. 1793.

WHEN the inhabitant of Otaheite, during his long absence from the Southern seas, recognised in a European greenhouse one of those trees which he had often admired in his native country, it drew from him a cry of joy—yet the tree had by no means the vigorous stem, or the luxuriant foliage with which he had last seen it. It was dwindled almost to a shrub; it had languished in ungenial air; it had wanted freedom to expand its branches: no matter, he had found his favourite again, and caressed it with the enthusiasm of pleasure. Similar feelings will be raised in the public mind by seeing, after so long an interval, another production from the pen of the author of *Evelina* and *Cecilia*. We too have found our favourite again; and though the nature and size and style of the present publication, all bear a great disparity to her former ones, though there is even a degree of stiffness in the manner, which we can no otherwise account for, than by supposing her through disuse to have in some measure lost the easy play of the pen which she so remarkably possessed, still—she writes again, and by continuing to write we are sure she will again delight and again instruct us.

Madame

Madame d'Arblay, for that is the name she will for the future illustrate, prefaces her remarks by disclaiming *all interference in public matters, even in the agitating season of general calamity*, as unbecoming in a female: The writer of *Cecilia* is not a common female, and we are confident the public will be gratified by hearing her sentiments on any subject to which she has turned her thoughts. Were it not so, the apology would scarcely serve; for it is hardly possible to touch on the subject she has chosen, without discovering adherence to some political party, and Madame d'Arblay shews that she has decidedly chosen hers.

The object of this pamphlet is to excite the ladies of Great Britain to exert themselves in procuring additional relief to the emigrant French priests; for whose subsistence the funds already raised, though such as do honour to the generosity of the public, are still inadequate. In a strain of eloquence equally just and pathetic, she answers the objections of those who are become tired of supporting men who still need support; by asking,

“Why gave ye at all?”

‘The answer is obvious; to save a distressed herd of fellow-creatures from want.

‘And are they less worth saving now, their helplessness, unhappily, being the same? Was the novelty of their appearance and situation a plea more forcible than acquaintance with their merits? than the view of their harmless lives, their inoffensive manners, their patient resignation to the evils of their lot?

‘But—*are we to give, ye cry, for ever?*

‘Ah! rather, and far more generously, reverse the question, and, in *their* names exclaim, “Must we *receive* for ever? will the epoch never arrive when our injuries may be redressed, and our sufferings allowed the soft recompence of manifesting our gratitude?”

‘O happy donors! compare but thus your subjects for murmuring with the feelings of your receivers! and do not, because ye see them, bowed down by adversity, thus lowly grateful for the pittance that grants them bread and covering, imagine them so unlike the human race to which they belong, that sometimes, in bitterness of spirit, they can forbear the piercing recollection of better days; days, when beneficence flourished from their own deeds, when anguish and poverty were relieved by their own hands!’

In all that can be urged concerning the call for charity towards these unfortunate men, we entirely agree with our author; but we think she is mistaken in the estimate of their merits, when she represents them as actuated entirely by religious principle, and ‘*preferring the most baneful rage of consummate barbarity to uttering one deviating word.*’ Neither the presumption

presumption drawn from the knowledge of human nature, nor the actual circumstances of the present contest, nor the previous character of the French clergy, will allow us to suppose that, as a body, their motives were so pure. The slightest observation will shew how intimately their emoluments and their power were connected with the political system they adhered to, and having once chosen their party, it was not in their power to avoid being involved in the ruin which overwhelmed it. This is not said by any means to check our pity for the destitute, but to qualify our veneration for the martyrs.—M. D'Arblay expresses her full conviction that these dignified objects of our hospitality, when restored to their honours and estates, will not be easy till they have returned to the poor of this kingdom every mite of the contributions which have been raised for them by the rich. We conceive the prospect of this event is rather too much *dans le lointain* to be introduced upon the canvas with much effect.

Towards the conclusion of the pamphlet, the author, with much address and pathos, endeavours to quicken our interest towards the unfortunate exiles, by a view of the severer fate they have escaped. She describes the horrors of the massacre of the 2d of September in l'Eglise des Carmes; when, neither their white hairs, nor their sacred functions, nor the altars they embraced, could save the devoted victims of popular fury; and then asks,

“ While your hearts bleed fresh with sympathy, will ye not call out, “ O could they have been rescued! had pitying Heaven but spared the final blow, and, snatching them from their dread assassins, cast them, despoiled, forlorn, friendless, on this our happy isle, with what transport would we have welcomed and cherished them! sought balm for their lacerated hearts, and studied to have alleviated their exile, by giving to it every character of a second and endearing home! Our nation would have been honoured by affording refuge to such perfection; every family would have been blessed with whom such pilgrims associated; our domestics would have vied with each other to shew them kindness and respect; our poor would have contributed their mite to assist them; our children would have relinquished some enjoyment to have fed them!”

“ Let not reflection stop here, nor this merciful regret be unavailing: extend it a little farther, and mark the question to which it leads: can ye wish this for those who are gone, and not practise it for those who remain? Sufferers in the same cause, bred in the same faith, and firm in the same principles; the banished men now amongst us would have shared a similar fate, if seized upon the same spot. Venerate them, then, O Christians of every denomination, as the representatives of those who have been slain; and let the same
generous

generous feeling which would call to life those murdered martyrs, protect their yet existing brethren, and save them, at every risk, and by every exertion, from an end as painful and more lingering; as unnatural, though less violent.

'Come forth, then, O ye females, blest with affluence! spare from your luxuries, diminish from your pleasures, solicit with your best powers; and hold in heart and mind that, when the awful hour of your own dissolution arrives, the wide-opening portals of heaven may present to your view these venerable fires, as the precursors of your admission.'

Upon the whole, whatever remarks we may have made upon either the style or the sentiments of this animated charity sermon, as it may properly enough be called, our advice to the amiable author may all be comprehended in two words, *Write on.*

Discourses on several Subjects and Occasions. By George Horne, D. D. late Bishop of Norwich, and President of Magdalen College, Oxford. Vols. III. and IV. 8vo. 10s. Boards. Robinsons. 1794.

THE character of this amiable prelate, and his talents as a preacher, are already so generally known, that it becomes unnecessary for us to dwell long upon them. Those who have read his former compositions will be at no loss to perceive in these the same sprightly imagination, which, catching at slight resemblances, creates a variety of new, and often of pleasing relations.—The happy art of elucidation, so peculiarly his own; and the same impressive turn of apostrophe and question, will here also be found to recur. We however must remark, that an habitual propensity to discover throughout nature the counterparts of revelation, is equally conspicuous, as in his former productions. Like other posthumous publications, there is some disparity between the merits of these discourses when respectively compared. A main point, however, obvious in all, is an unfeigned desire to do good; and, though scattered through the various parts of these volumes, there may be many passages that will not approve themselves to the more fastidious critics; there are many more which no reader can fail to admire. Some specimens we will cite to confirm this account.

In the discourse on *the children in the Temple*, we have the following passage:

'God is honoured when children are taught to confess and proclaim his truths, because hereby it is shewn, that his truths are such as children may confess and proclaim. All may receive the saving
C. R. N. ARR. (X.) March, 1794. Z doctrines

doctrines of our religion, and learn it's wholesome precepts. Over the door of the school of the celebrated Plato, we are told, was written a sentence, importing, that no one must presume to enter there, who had not first studied and rendered himself master of geometry. No such requisition is made by our blessed Master of those who mean to enter themselves in the number of his scholars. In other respects, learned or unlearned, wise or unwise, noble or ignoble, great or small, young or old, come who will, and he shall be instructed in all things necessary for him to learn, in order to his salvation; in a day, in an hour, he shall know more than the sages of antiquity were able to discover, from the dispersion of the nations at Babel to the coming of Christ, or would have discovered, from thence to the consummation of all things. This is a very wonderful consideration; and we must dwell a little upon it, for the honour and praise of Revelation, and of that Being who vouchsafed it to man.

“In the beginning God created the heavens and the earth.” A child easily repeats and understands these few words of Moses. But the child who does so is at once in possession of a truth, which heathen philosophy, for ages and generations, sought in vain; none could then with any degree of certainty determine, by whom the world was made; whether it were made at all; whether there were many Gods, or one.

“If the world were made by a good and gracious God, whence came so much evil as we all see and know to be in it? Here the wisdom of paganism was for ever at a stand. Bewildered and lost in it's reasonings and guesses upon the subject, it soon came to question whether God were indeed good and gracious, or whether there could be any God who governed such a world. Let these men listen to a child, nurtured in the Christian Scriptures. “By one man's disobedience sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” What plainer or farther information can be desired?

“Mankind have always found themselves tempted and carried on by their lusts and passions to offend God, by transgressing that law (whatever it might be) under which they lived. But who among them could tell the means by which they were to be reconciled to the offended Deity? Not one. Infinite were the devices and fancies of superstition to effect such reconciliation; but all in vain. It must have been dropped, and “let alone for ever,” by them; whereas, every child with us knows, that “Christ has appeared to put away sin by the sacrifice of himself, and is become the author of salvation to all who believe in him, and walk according to that belief.”

“At a certain time, we die. Our bodies are laid in the earth, and moulder to dust. And what is to befall them afterwards? Where is the wise man of the world that can give us instruction and assurance on this point? “Son of man, can these dry bones live?”—is a question not to be answered out of the Christian school. In that

school any child can answer it. "Now is Christ risen from the dead, and become the first fruits of them that sleep. For as by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—The hour is coming in which all that are in their graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of condemnation."

'In this manner, to silence false philosophy and pretended wisdom, has God "ordained strength out of the mouths of babes and sucklings," while by them are acknowledged and proclaimed the most concerning truths, which none of the philosophers of Greece and Rome could discover; the creation and redemption of the world; the origin and abolition of evil; the resurrection of the dead; and the final judgment. These were the points in which mankind long wanted and wished to be informed. Yet many have been the scoffs and sneers thrown out by unbelievers against the Gospel, as being the religion of women and children. Never surely was wit worse employed. For if the religion be in itself true and excellent, it can receive no prejudice from the circumstance of being embraced and cultivated by women and children. Just the contrary; since if God ever vouchsafed a religion to the world it must be adapted to either sex, and to every age. Christianity is that religion, and glories in being so.'

'There is not a votary of wealth, pleasure, power or fame, who cannot, and who does not, upon occasion, practise a self-denial, which few Christians can be prevailed upon to practise, in a much better cause; a self-denial more severe and rigid indeed, than *they* are often called upon to practise.'

After exemplifying the truth of this assertion in the instance of the *Miser*, and *Man of Fashion*, he proceeds to that of the *Gamester* and *Sportsman*:

'Consider the vigils and the abstinence of the gamester. To discharge with propriety the duties of his profession, it is expedient that he keep his habit cool, and his head clear. His diet is therefore almost as spare as that of St. John in the wilderness, and he drinks neither wine, nor strong drink; lest, instead of his cheating his friend, his friend should cheat him.'

'Consider the toil and the fatigue willingly undergone by one, whose delight is placed in the sports of the field, and the pleasures of the chase. How early does he rise! How late is he abroad! "In hunger and thirst, in fastings often, in cold and rain. None of these things move him, neither counts he his life dear unto himself," being well content often to put it to the extremest hazard.'

The next examples are the *Aspirant to Power*, and the *Candidate for Literary Fame*; and he concludes with the *Soldier of Fashion*:

‘ At the call of honour, a young man of family and fortune, accustomed to the gratifications of the table, and a life of ease and voluptuousness, quits every valuable and tender connection at home, and submits at once to all the painful duties and hard fare of a camp, in an enemy’s country. He travels through dreary swamps, and inhospitable forests, guided only by the track of savages. He traverses mountains, he passes and repasses rivers, and marches several hundred miles, with scarcely bread to eat, or change of raiment to put on. When night comes, he sleeps on the ground, or perhaps sleeps not at all; and at the dawn of day resumes his labour. At length, he is so fortunate as to find his enemy. He braves death, amid all the horrors of the field. He sees his companions fall around him—he is wounded, and carried into a tent, or laid in a waggon; where he is left to suffer pain and anguish, with the noise of destruction sounding in his ears. After some weeks, he recovers, and enters afresh upon duty.—And does the Captain of thy salvation, O thou who stylest thyself the soldier and servant of Jesus Christ—does He require any thing like this, at thy hands? Or canst thou deem him an austere Master, because thou art enjoined to live in sobriety and purity, to subdue a turbulent passion, to watch an hour sometimes unto prayer, or to miss a meal now and then, during the season of repentance and humiliation? Blush for shame, and hide thy face in the dust!’

The discourse *on the Sea* presents us with many ingenious and well expressed observations; but the Hutchinsonian fancies that abound in it have too much the appearance of peculiar conceits:

‘ When man was first formed, creation was his book, and God his preceptor. The elements were so many letters, by means of which, when rightly understood, and put together, the wisdom, power, and goodness of the great Creator became legible to him.

‘ The proficiency made by Adam under his heavenly teacher, appears from the circumstance of his imposing upon the creatures, when they were brought to him for that purpose, *names* expressive of their natures; a task which he could never have performed, unless, by the assistance of his divine guide, he had first been introduced to an intimate acquaintance with those natures.

‘ Happy the times, when all knowledge thus lay in one volume!’—

In the following passage the thoughts to us appear most singularly strange:

‘ The Saviour was God, that he might save us by his almighty power; that he might remove the most stubborn difficulties in the way

way to our salvation ; that he might subdue our enemies, command nature, abolish death, and vanquish hell ; that he might satisfy justice, conciliate and appease, by dignity of person, value of merit, nearness and dearness to the Father ; that on his doctrine, his example, and his laws, might be stamped the character of divinity, denominating them the coin of heaven, the royal image and superscription, which it is treason to efface.'

We will close our extracts with one upon *Faith* :

' A strange doctrine has of late years been diffused among us, that *sincerity* is every thing ; that if a man be but *sincere*, it matters not what he believes, or what he does. If this principle be carried to it's full extent, it must take away all distinction between truth and falsehood, right and wrong ; it sets upon a level those who crucified Christ, and those who accepted him as their lord and master ; those who persecuted the Christians, and the Christians who were persecuted. Many who assisted at the crucifixion of Christ, might really imagine that he was a deceiver, and that they did right in so punishing him. But *was* he therefore a deceiver, or *did* they do right ? St. Paul tell us, that, in his unconverted state, he " *verily thought* he ought to do many things contrary to the name of Jesus of Nazareth ;" and, accordingly, he " was exceedingly mad against the disciples," and would have extirpated that name from the earth, had it been in his power. But was he justified in endeavouring to do this, because he had taken up a false persuasion ? Undoubtedly not. He confesses himself to have been, on this account, the greatest of sinners, and that he obtained mercy only through the undeserved grace and goodness of God. The case is this—Before a man can lay any claim to *sincerity*, in the full and proper sense of the word, he must be able to shew, when God, to whom all things are known, and all hearts are open, shall call upon him, that he has not, through indolence, neglected to search after the truth, nor through passion, prejudice, or interest, refused to receive it. This will go to the bottom of the dispute, and lay open the deception.'

To the third volume is prefixed, from an original, painted from the rev. T. Olive, an engraving by Heath, of the bishop ; concerning which it may be said, that ' though dead he yet speaketh.'

Modern France : a Poem. By John Richards, M. A. 4to. 1s. sewed. Robinsons. 1793.

THIS Poem, which was recited in the Oxford theatre, describes, in verse sufficiently flowing and spirited, the present state of France ; and exhorts the English to continue a war, in which, according to the fashionable language, we are

fighting for every thing that is personally dear to us. The whole Poem, except ten introductory lines, is put into the mouth of Britannia; rather injudiciously, we conceive, as she has not been previously personified, but starts into being, in a parenthesis:

‘ But from these cliffs, my sons, (Britannia cried).’

and so Britannia goes on to speak to the end of the chapter. Thomson, in a similar poem, thought a more ceremonious introduction necessary: he brings the goddess to our view with her proper insignia; describes her attitude, and the expression of her countenance, before he expects us to receive as genuine, the speech he puts into her mouth. In the Poem before us, the reader is not made sufficiently sensible whom he has the honour of being addressed by. After describing the former splendour and gaiety of Paris, whither the youths of Europe resorting,

‘ Soften’d their souls beneath a kinder clime,
And gave to joy the sunny hours of prime;’

he laments, that now

‘ Spirits of death walk frighted Paris o’er;
O’erflow her highways with her people’s gore:
Feast on the flesh, that shrines the heavenly soul,
And mix from human veins the murderer’s bowl.’

After mentioning the flight of the emigrants,

‘ The slaughtering poniard pressing from behind,
And yells of murderers sounding in the wind,’

their hospitable reception is thus touched upon:

‘ You saw, while then of every joy bereft,
Cold on your shores the languid band were left,
No earthly spot whereon to lay their head,
And wandering hopeless of their daily bread:—
You saw;—and round them all your blessings pour’d,
Warm’d at your hearth, and cherish’d at your board,
Laid them at evening down to gentle rest,
And hung your fleeces round their naked breast.’

Whether the *prophet* appears in the following apostrophe to Lewis, time alone can show; but the lines are beautiful and do credit to the *poet*:

‘ Though summon’d forth to die, midst hopeless pains
Thou left’st thy queen in prison and in chains;
Though, on thy way, no sigh upheav’d the breast,
Nor pitying Christian bad thy spirit rest;

Though

Though Hatred frowning saw thy meeken'd air,
Check'd thy last pardoning words and stopp'd thy dying
prayer :

Yet to desert shall human kind be true,
And Virtue meet on earth her awful due.
Ages to come shall annual pomps bestow,
And give the consecrated day to woe :
The hallow'd tapers o'er thy tomb shall shine,
And sacred hymns be chaunted round thy shrine ;
While pious millions at their altars bend
To bless the spirit of their martyr'd friend.
The pensive priest with sad delight shall tread
The solemn spot, where holy Louis bled :
There melting Pity of thy fall shall tell ;
There on thy memory lonely Thought shall dwell :
And weeping Freedom endless vigils keep,
O fainted sufferer, where thy ashes sleep.'

In the spirit of Burke, the author next sings the requiem of *tilts and tourneys, garters and azure ribbands* ; but when he speaks of the *chaste fair* of the court of Versailles, and boasts the influence of these gaudes in forming the heart to moral feelings, his fiction is too bold even for poetry.

The Poem concludes by advising us, *when we have conquered France*, to be generous, and give them a constitution formed upon the model of our own. We shall, probably, have sufficient time to reflect upon this piece of advice, before we are called to put it in practice. We think the poet, who is in general very correct, has taken too great a licence in making the participle *elmed*, as we never heard of the verb to *elm* :

' In *elmed* vales by many a silent flood.'

Twelve Views of Places in the Kingdom of Mysore, the Country of Tippoo Sultan, from Drawings taken on the Spot—to which are annexed, concise Descriptions of the Places drawn, with a brief Detail of Part of the Operations of the Army under the Marquis Cornwallis, during the late War, and a few other Particulars. By R. H. Colebrook, Lieutenant in the Service of the Honourable East India Company, who attended the Army in Capacity of Surveyor. Imperial 4to. 12l. 12s. 1793.

THE Mysore country, till the late campaigns in India, was almost unknown to Europeans. Since that period, when the internal parts of the peninsula became objects of attention to philosophers and merchants, the watchful jealousy of the usurper has checked the inquisitive curiosity of strangers, or

found his enemies sufficient employment in their own settlements. It has been the policy of Hyder and of Tippoo, to remove the seat of war into the enemies country; and, descending from the hills with a numerous, well appointed cavalry, they have carried on their attempts in the plains of the Carnatic. When, in consequence of the late victories, our armies came in sight of Seringapatam, the capital and the residence of the usurper, they surveyed it with almost as much astonishment, as the followers of Cortez looked at Mexico, surrounded also with water, defended by an untried lake, strong fortifications, and a numerous army.

From accounts of this country, we have already had occasion to observe, that it is a table land of no inconsiderable elevation, protected by passes of difficult ascent, rendered more inaccessible by art. When these are surmounted, one leading feature of the country, not indeed peculiar to Myfore, must be a considerable impediment to invaders;—we mean the isolated inaccessible hills, which policy or apprehension have strongly fortified. With all these impediments, our troops have contended successfully; and it is with pride and pleasure that we survey in this collection, the extent and difficulty of the contests, as well as the face of a country new to the naturalist and interesting to the politician.

These views were taken on the different spots, and were not the uniform testimony of those, best able to judge, so full in favour of their accuracy, the peculiar and characteristic marks are sufficiently striking to establish their authenticity. They are tinted plates, which unite softness with expression, clearness, and truth. The descriptions are chiefly historical; in a few instances, scientific. As these plates are in few hands, we shall give a more full account of them, than we have usually done of similar works.

The first plate is an east view of Bangalore, one of the earliest conquests of importance in the usurper's dominions. The country is elevated, and of course temperate. It was built by the Hindoos, and in part fortified by them. Its conquest was disputed with some show of resolution by Tippoo, and a little firmness from the garrison. Its latitude $12^{\circ} 57' 30''$ north; longitude east of Greenwich $77^{\circ} 22' 17''$.

The lake of Mootey Tallaow, is the subject of the second plate. It is formed by closing up an opening in a semicircular ridge of hills. The embankment is a vast work of the Hindoos, for the purpose of ablution. The superfluous water is carried to the neighbouring gardens; and, as the lake is higher than the adjacent country, it forms, in these, pleasing cascades.

The beautiful scenery near this lake, is engraved in the
third

third plate. It has been the field of more than one bloody contest, but it seems to rival the ancient pomp in peaceful calmness, and an elegant variety of wood and plain.

The fourth plate contains pagodas at Mangry, on an elevated spot between some hills, which are the subjects of the following plates. These temples are now falling to decay, and represent different portions of the mythological legends of the Hindoos, particularly the incarnations of Vishnow.

The north-west view of Nundy-droog, one of the isolated hills we have mentioned, in north latitude 15° , follows. The plain is the highest in the peninsula, for rivers rise near this place, which run to the sea in opposite directions. It was fortified in 1460 by the Hindoos, conquered by major Gowdie in 1791, and, though at the part easiest of access it was defended by a double wall, the victorious troops lost only five or six men.

The subject of the two next plates is Sewan-droog, an immense hill of considerable acclivity, deemed by Tippoo impregnable: indeed its appearance justifies the opinion; yet such was the spirit and ardour of the British troops, such the panic of the enemy, that it was conquered without the loss of a man: a few only were wounded.

The south-west view of Oottra-durgum, another hill fort of the Mysore country, is also represented in this work.

The next plate is a west view of Ramgherry, another hill fort, fifty-one miles from Seringapatam. Its strength is inferior to that of many other forts of this kind. It is, however, singularly picturesque, and the plate is highly beautiful.

The Mausoleum of Hyder Ally, at Laulbaug, displays only the power, the splendour, and the filial affection of Tippoo. The architecture is evidently Persian, irregular and unpleasing.

The two last plates are an east and west view of the capital, and are singularly beautiful in their execution, novel and interesting in the style of the country they exhibit. Seringapatam lies in latitude $12^{\circ} 25' 40''$ long. $76^{\circ} 34' 30''$ east of Greenwich; but it is not equal in extent or opulence to many cities in Indostan. It was spared in the moment of victory for political reasons, that we could never understand. To spare such a cruel tyrant, was mercy ill timed and perhaps displaced. The west view was taken from an island above the town, and it exhibits the peculiar appearance of the river Cauvery, which surrounds Seringapatam.

On the whole, these plates will afford a pleasing and interesting source of reflection to those who are connected with India, while the ingenuity of lieutenant Colebrook merits extensive encouragement.

The History of Philip Waldegrave. 2 Vols. 12mo. 6s. Boards.
Evans. 1793.

THOSE of our readers who may chance to take up these two little volumes with the intention of perusing a novel, including in the word novel a number of extraordinary characters, pathetic scenes, new situations, and wonderful events, will certainly be disappointed in their expectations, as the thread of adventure which runs through these pages is so slender, that the history of Philip Waldegrave might easily be dispatched in half a dozen lines; for it requires no more than to say, that Philip was blest with amiable dispositions and a love of knowledge; that, as a schoolboy, he was studious, and as an apprentice, sober and diligent; that while he lived in the latter capacity with a surgeon in the country, he fell in love with an accomplished and worthy young lady; that he was fortunate enough to inspire her with a mutual attachment, sufficiently strong to induce her to refuse a much more splendid offer; that her relations were at first much averse to the choice she had made, but after some difficulties, through the intervention and address of a benevolent friend, were at length persuaded to consent to the happiness of the young couple, on condition that the lover should change his plan so far as to take a degree and practise physic; and that this arrangement having taken place, he marries and settles in London. This we say is too much in the style of ordinary life, to satisfy those who have been accustomed to follow

The mazes of some wild and wondrous tale
From morn to eve.

But the truth is, the ingenious author has made the story a mere vehicle for criticisms, biographical anecdotes, sentiments on life and manners, and any thing else which may be supposed to have been stored in the common-place book, or in the recollection of a man of observation and general reading. The sentiments are such as become a man of liberality, virtue, and benevolence; and the characters are sketched from nature; but in neither the one nor the other do we meet with any thing new or uncommon; the subjects are very slightly connected, and the whole has more resemblance to an agreeable, but desultory conversation, than it has to any of the more elaborate and regular forms of composition. The following observations are equally just and humane:

‘ After some farther conversation, Mr. Grantham, and his two companions took leave of Mr. Ackworth, and set out on their return to Evesham. In their way home, they passed through a country

try village, the inhabitants of which, it being one of their annual fairs, were giving themselves up to cheerfulness and festivity. This led Mr. Grantham to make some observations relative to such institutions as were intended for the purposes of relaxation and conviviality. "In ancient times," said he, "the nobleman and the husbandman relaxed and enjoyed themselves at the same stated periods. An affectation, however, now prevails, not only among men of rank and fortune, but even among traders, and persons little removed above the lowest orders of the people, of thinking it beneath them to be gay, or to engage in any pleasurable amusements, at those periods when the laborious poor, from ancient custom, generally give themselves up to diversion and festivity. But joy, as well as sorrow, is of a social nature: and I should think more favourably of the heart of that man, who should feel an additional pleasure, when he gave himself up to gaiety, in finding that he shared it with the humblest of his fellow-creatures. Nor should I suspect that he possessed, on that account, the less elevation of mind. I should give him credit for his benevolence, and should not think the worse of his philosophy.

"The disorders, that sometimes happen on such occasions, have been urged with much plausibility. But fairs, and similar places of entertainment for the poor, should, in my apprehension, be regulated, and not abolished. The labours of the peasant should be sometimes rendered less irksome by occasional intervals of cheerfulness and festivity. Those who have it at all times in their power to live luxuriously, and who are never compelled to labour, have not that occasion for periods of relaxation which the laborious poor have: and yet the amusements of persons of rank and fortune are very numerous. But in our laws respecting the poor, and our modes of reasoning concerning them, there is too great a want of benevolence and humanity.

"The intemperance of the poor at such times is often mentioned. Intemperance is censurable either in the rich or in the poor; but it is more pardonable in the latter than in the former; and it should be remembered, that the abolition of fairs does not prevent intemperance. At fairs, part of the money of the peasant, or of the mechanic, is often spent otherwise than in the purchase of liquor; and where there are no amusements, or diversions, or public games for the poor, they spend, perhaps, more of their time, and of their money, in the houses appropriated to drinking only. Superstition was too much intermingled with many of the ancient institutions of this kind; but if this be avoided, I think certain times of relaxation and festivity for the poor, especially when attended with athletic exercises, are founded on reason, humanity, and sound policy; and they have the sanction of the purest ages of antiquity, and of the most enlightened and illustrious nations."

A Trans-

A Translation of the Table of Chemical Nomenclature, proposed by De Guyton, formerly De Morveau, Lavoisier, Bertholet, and De Fourcroy; with Additions and Alterations: to which are prefixed, an Explanation of the Terms, and some Observations on the new System of Chemistry. 4to. 6s. Boards. Johnson. 1794.

SOME time has elapsed since we spoke of chemistry and the new system. In our chemical warfare we opposed it strenuously, but had gradually yielded to the force of evidence in some points; and, when we last mentioned it, began to fear that the foundations of phlogiston were utterly destroyed. Time has added to the difficulties we found in defending the favourite principle of Stahl, and we must now yield ourselves converts to the weight of well-attested facts; to a chain of evidence complete, satisfactory, and decisive. Kirwan and Black, the most vigorous defenders of Stahl, have laid down their arms—Priestley, himself indeed a host, alone remains: yet attacked in his fortrefs, despoiled of his most powerful weapons*, yielding to force without, and conviction within; we augur, that he will also soon confess himself conquered.—But to this subject we shall return at the conclusion of our article.

In the year 1788, Mr. St. John published his English version of the New Nomenclature, and in our account of it in the LXVth. volume of this Journal, we explained it, and appeared amongst its most eager opponents. Though we have now changed our opinions, we have no hesitation in referring to that article, for some of the objections still exist, and the others were, at that time, valid. At present, the disputed points are established; what was probable is rendered almost certain, and what was suspected has been since proved.

Mr. St. John's translation does not however preclude the present work. After a period, when science has hastily advanced, the foundation of the system can be given with more precision, and the terms explained with more scientific accuracy. Dr. Pearson has added to and altered the table, so far as he is guided by new discoveries; he has elucidated the whole with happiness and precision, and has defended the system of Lavoisier with singular skill and ability.

Dr. Pearson begins with showing the propriety of denominating each simple substance by a name; and compounds, with the additions of adjuncts, expressive of their nature. He

* We trust no one will be so absurd as to consider these metaphors as in the least applying to any thing but scientific contests. We utterly disclaim any other allusion.

traces the gradual progress of new and descriptive names in pharmaceutical works, and introduces some just criticisms on the Nomenclature of the London and Edinburgh Colleges in their late Pharmacopoeias.

‘ I have said that in many instances the names of the dispensaries of London and Edinburgh do not denote the chemical composition of medicines; as instances, I point out antimonium vitrifactum, which is compounded of oxyd of antimony and sulphur, and sulphur antimonii præcipitatum, also compounded of the same substances; crocus antimonii, a compound of oxyd of antimony and sulphur mixed with potash and muriate of soda; flores zinci, a compound of zinc and oxygen; magnesia, a compound consisting of magnesia and carbonic acid; alumen, which consists of sulphuric acid united to alumina; calomelas is compounded of oxyd of mercury and muriatic acid; natron and kali præparatum are compounded of carbonic acid and a peculiar species of alkaline salt; flores benzoës are an acid.

‘ I have said that in these pharmacopoeias some terms have been erroneously imposed, for they signify a different composition from the composition of the medicines they denote, as in the instance of the hydrargyrus nitratus ruber; in which I can discover no nitrous acid, as its name implies, but merely oxygen and mercury; and sulphur antimonii præcipitatum, which is not sulphur precipitated from antimony, but a compound consisting of oxyd of antimony united to sulphur, and which is therefore called, in the new system, sulphurated antimonial oxyd.

‘ I have affirmed also that many of the names inserted for the first time, on the authority of the colleges of London and Edinburgh, do not convey a just meaning of the substances which they should signify. The word kali, hitherto used to signify the plant whose ashes contain a species of alkaline salt, which by uniting with acidulous tartrate of potash, serves to compose the salt popularly known by the name Rochelle Salt, in the London Pharmacopoeia signifies a totally different species of alkaline salt, namely, that which, by uniting to acidulous tartrate of potash, produces tartrate of potash or soluble tartar. The substance named kali is composed of carbonic acid and a peculiar alkaline salt, which composition is not implied by this name. In this instance, too, the rule that new names shall not be introduced unnecessarily is violated, for those already in use, viz. potash, vegetable alkali, &c. were at least as proper as those newly introduced. The name lixiva, in the Edinburgh Pharmacopoeia, inserted to signify the species of alkali just mentioned to be signified by the name kali, is from the words lix and lixiva, and lixivium, used by Pliny to signify a ley or solution in water of the saline matter of the ashes of fuel. This name lixiva cannot surely with propriety be used to denote the substance intended to be signified by it, viz. a com-

compound consisting of carbonic acid and a peculiar species of alkaline salt.

‘ The word natron in the London Pharmacopoeia not only does not denote the composition of the substance, which substance is compounded of the carbonic acid and a peculiar species of alkaline salt, but it is a corruption of the word *Νιτρον* or nitrum, and this word should have been again brought into use if it was thought to be a proper denomination for the compound of carbonic acid and alkali. It does not, however, seem proper to introduce this name even with the original orthography, not only for the reason just mentioned, but because, ever since the discovery of gunpowder, the word nitrum has signified a salt which contains an acid called nitrous acid. The word natron also should not have been used, as other names already well understood might have been chosen, namely, soda, fossile alkali, &c.’

Our author next proceeds to explain his table, which is adapted chiefly to his own chemical class. Among the uncompounded substances, he has inserted the new discoveries, strontine, a new metal; radical laccie, an acid, and the new earth of Klaproth, the adamantine spar, and the new earth from Botany Bay. Ammoniac is also now found to be a compound composed of azote, or, as our author calls it, *nitrogen* or hydrogen. Dr. Pearson objects to the term azote, as not derived from a chemical property, but from a circumstance implying a negative, and a negative not peculiar to this gas—objections, we think, sufficiently valid. Yet nitrogen we cannot approve, for similar reasons, that we formerly objected to oxygen, &c. that they do not imply simple properties, but the effects of combination, in which the different airs do not always form the principal ingredient.

The names of the alkalies, our author also objects to; natron, he observes with propriety, is a corruption of nitron, and we find in Pliny, the fossile alkali called nitron: at least he applies this term to the salt discovered, where we now find the alkali. Soder he prefers to natron, though to this also there are objections. Potash, he thinks, a better term than kali. In Dr. Pearson’s table, the synonyms are added in a corresponding column.

The defence of the New Nomenclature against the attacks of Mr. Keir, the translator of Macquer’s Chemical Dictionary, deserves much attention: it is pointed, and, in general, satisfactory. Perhaps Mr. Keir may have already forsaken his former standard. The following remarks are peculiarly judicious:

‘ The translator does not seem to comprehend the grand scope of a new Chemical Nomenclature: the object is not merely, or principally,

pally, to avoid error in the use of substances occasioned by the erroneous import of their names, but to facilitate the acquisition and retention of the knowledge of the properties of substances. As to the impracticability of the introduction of a new language, already at least one half of the chemical writers and teachers employ it. And to suppose that a language is unattainable, the names of which shall denote the constituent parts and characteristic properties, is to suppose that the knowledge of the composition of substances is unattainable; but it will surely be allowed that we are acquainted, probably, with the constituent parts of sulphuret of potash, of nitrite of potash, and of several thousand double and triple combinations; and it cannot be denied also that properties are known which are characteristic of a great number of simple substances by which these compounds are produced. It is presumed that few persons will object to the introduction of names denoting the supposed composition of bodies, and their characteristic properties, and analogous according to the analogy of the substances; in place of absurd names, and names which have no analogy to one another, however analogous the substances; and especially when it is considered that the number of newly-discovered bodies, which are not scarcely yet known by any popular name, exceed the number of the old ones;—that it is only by such a method of naming that the memory becomes equal to the recollection of so great a number of substances;—and that even supposing hereafter some errors in the names from composition should be discovered, or properties more characteristic be known, the language will have answered its grand purpose, that of promoting science.

The Postscript relates to Dr. Priestley's two Essays, relative to the Generation of Air. With respect to the first, Dr. Pearson replies to the experiments designed to prove that a mixture of hydrogen and oxygen really produces nitrous acid, and not water, even when azote is completely excluded. Dr. Pearson shows, that the presence of azote cannot be wholly prevented, but that it has no effect in the production of water. In the experiments of Fourcroy, Vauquelin, and Seguin, it remained after the production of water, increased a little in quantity, probably from the atmospheric air contained in the cylinders of the gazometer.

The principal and most forcible objection to Dr. Priestley's second Paper is, that the experiment of the spontaneous change of water into air, is not carried so far as wholly to exclude the suspicion, that the air may have been really contained in the water.

From these experiments, Dr. Priestley seems to give up the idea of water being an elementary substance. It is composed, he thinks, of phlogisticated and dephlogisticated airs, deprived of their heat. Yet, if, in repeating the experiments of Fourcroy,

croy, the quantity of azote is not decreased during the formation of water; if it acts as a foreign substance, neither impeding the union nor resolution of the two ingredients, its agency must be abandoned;—and we may add, that with it, the cause of phlogiston, hanging on this one thread, must fall.—But, on this subject, we may soon expect farther elucidation. We must not, however, leave Dr. Pearson, without expressing our gratitude for his incessant labours in the cause of science, and our satisfaction at his progress.

MONTHLY CATALOGUE.

POLITICAL

A friendly and constitutional Address to the People of Great Britain. By Francis Plowden, LL. D. of Gray's Inn, Conveyancer, Author of Jura Anglorum—The short History of the British Empire during the last twenty Months, &c. 8vo. 1s. Robinsons. 1794.

IN our review of Mr. Plowden's History, we could not help considering him as coming in some degree under the denomination of a party writer. On perusing the present Address, however, we feel almost disposed to retract this opinion; and most heartily wish that every political production was written in a style of moderation and candour, similar to that before us. It is at the same time rendered invaluable by that quality which was so conspicuous in the History, a well-grounded knowledge of our constitution, and by a large portion of good sense, which is dispersed through the whole.

As far as the late associations were intended to preserve our constitution from rash and dangerous innovation, they had our hearty approbation; but we cannot help agreeing with Mr. Plowden, that some of them have asserted too much. To know of plots and conspiracies against the state, and not prosecute the persons concerned, was certainly, both in law and equity, to be *participes criminis*, or, in the law phrase, *accessories to the fact*. Mr. Plowden expresses himself as follows upon this subject:

‘ They have studiously disavowed all connection with ministers, and they have formally published, by the immediate order of their committee, that it was known that emissaries were paid by France to stir up sedition, and engineers sent to assist in military operations; that a revolt was planned in the beginning of December, when the Tower was to have been seized: the agents in these designs, whether French or English, were likewise known. Either these facts were known through the associators to ministers, or through ministers to the associators. If the facts did really exist, the associators never brought a single person to trial for any one of them, and so were insincere in their pro-

professions and delusive in their engagements: if they did not exist, they were highly criminal in endeavouring to alarm the country by such calumniating and wicked falsehoods. The facts themselves, which are so publicly declared *to be known*, were acts of the highest and rankest treason; and by the 1 Edw. VI. it is enacted, *That concealment or keeping secret any high treason shall be from henceforth adjudged, deemed and taken, misprision of treason; and the offender therein shall forfeit and suffer as in cases of misprision of treason, as heretofore hath been used.*

A Letter to a Member of the House of Commons, upon the Meeting of Parliament. By the Author of the Letters to Mr. Fox, upon the dangerous and inflammatory Tendency of his Conduct in Parliament, and upon the Principles, Duties, and Composition of Minorities. 8vo. 3s. Owen. 1794.

This author argues with vehemence both against the policy and conduct of the present war with France; which he affirms to be not only pernicious to the interests, but disgraceful to the arms, of the nation. From the unqualified asperity which he discovers against the ministers, a reader might be apt to conclude that he was a zealous abettor of opposition: but he disapproves so much, at the same time, of the principles of the latter, that we cannot avoid absolving him from that imputation. He may therefore be considered as one of a third party in the class of political agitators; though, whether he be actuated by interested motives, so generally predominant in discussions of the present nature, we shall not take upon us to determine.

The Complaints of the Poor People of England. By G. Dyer, B. A. late of Emanuel College, Cambridge. Second Edition, corrected, altered, and much enlarged. 8vo. 2s. Ridgway. 1793.

If we are not mistaken, the present liberal and enlightened attorney-general of this kingdom, in one of the late trials, laid it down as a principle, that no publication ought to be accounted libellous which stated the abuses and grievances of the constitution, provided it also failed not to set forth the advantages and excellencies of it. With submission to so great an authority, for whom we cannot but feel the most unfeigned respect, we cannot help thinking that an author may fairly state the grievances attending any system of government, without going out of his way to present us with a list of its advantages, provided he states them fairly, in decent and liberal terms, without a view of exciting tumult or insurrection, and for the salutary purpose of procuring a remedy.

All human institutions are liable to error and abuse, and these abuses cannot be rectified, without the attention of government and the public is excited towards them. Of the grievances enumerated by Mr. Dyer, some are undoubtedly real; some, we are of opinion, are chiefly imaginary. That our system of penal laws might be amended, few persons of candour and humanity will dispute; that

our civil laws might be revised to advantage, and the length, intricacy, and expences of law proceedings greatly diminished, is equally obvious. That some things in our ecclesiastical establishment might be amended, and particularly the wretched provision for some of the inferior clergy, we are disposed to allow—But on some of these topics Mr. Dyer goes too far for us, or, we think, for any prudent reformer. The ignorance of the poor is a deplorable circumstance; but we do not know in what manner to rectify it, except by promoting as much as possible the excellent institution of Sunday-schools; and by lessening as much as possible the burdens of that class of society, by taking off the taxes from the necessities, and laying them on the luxuries of life. With respect to the poor rates, we entirely disagree with our author; the administration of them may be liable to some abuses, and these abuses ought, as far as possible, to be rectified; but the institution is, on the whole, we are convinced, of the most salutary nature, and is the only means of making the profligate, the rich, and the selfish, contribute to the alleviation of the miseries of age, infirmity, and indigence.

Our author's remarks on taking fees at hospitals, and other abuses in these institutions, are well worthy attention, as well as his observations on the state of the prisons. In a word, the patriot and the legislator may find many useful hints, and many pressing calls upon his benevolence and humanity, in this pamphlet.

As a fair specimen of the information contained in this publication, we present our reader with the following short paragraph:

‘ On going into the debtors’ court of the county gaol in the borough, and in the Marshalsea, I was not a little affected on seeing forty hearty men, for in each prison there were, I think, about that number, doing nothing but sauntering backwards and forwards, or smoking, and drinking porter. The impression made on me by the following circumstances, I shall never forget:—When I was in the court of the Marshalsea prison, a poor man was carried out to be buried, followed by his wife and three children. The debtors told me, his case was this: He had been in but three days, and was in a dying state, when admitted. The poor man was very earnest to be suffered to die at home: and the prisoners drew up a petition to the creditor, and raised a subscription. They shewed me the subscription-list. They could not raise the sum, though it was only three pounds and odd: the creditor exclaimed, “ Let him die, and be damned !”

A New Year's Gift to the People of Great Britain, containing the Resolutions of a Society; in which, who are Friends of the People's Reform, Liberty, Equality, and the Expediency of the French War, are separately considered. 8vo. 6d. Edinburgh, Creech. 1794.

The common topics, expressed in the title, are laid down here in the form of resolutions by a Society, real or pretended. Some things are taken for granted, without proof; and some things proved, which
nobody

nobody disputes. The author is a strenuous advocate for the present system; but his defence of the war will not, we fear, be followed by conviction.

East India House. A Continuation of the Series of the several Debates that have taken Place at the India House, on the following important Subjects: the general Principles of the Company's New Charter, and the various Clauses which it contains, respecting the political and commercial Interests of the India Company and its funded Property. And also, the Debates upon the important Services of Marquis Cornwallis, the proposed Remuneration of the Exertions of that able and successful Commander, and the general Situation of the Company's military Establishment. Reported by William Woodfall, late Editor of the Diary. 4to. 3s. 6d. White. 1793.

We are of opinion, with the able editor of this work, that the topics adverted to in it, 'material as they are to the East India proprietors, are not less so to the nation at large.' For this reason, a publication which states the arguments and opinions of those gentlemen who were closely engaged in affairs of so much commercial importance, can run no risque of being thought 'frivolous.' The public are well aware of the subjects which occasioned these discussions; for which reason, little more can be expected from us, than an opinion as to the accuracy with which they are reported. On this subject we can only say, that we place great reliance on the known talents of Mr. Woodfall in this particular way. One of the most important points gained on the part of the proprietors, is that relative to freight, on which we find the following remark:

'It is well known, that the editor attended the whole of the discussion of the great question of *freight*, and he believes no person present, whatever might be his stake in the capital stock of the company, felt more satisfaction than he did, at beholding a resolution receive the sanction of a most crowded and respectable general court, which determined that this very extensive branch of its expenditure, should be conducted in future, "upon principles of fair, well regulated and open competition." When those who have been constant spectators and auditors of these wordy wars, look back at the controversies they have witnessed, they cannot but feel a mixture of admiration and pride at the perseverance of those men, who, with such intrepidity, ability and virtue, began in the first instance, to oppose a system as impolitical as profuse, when their numbers were small, and their strength so apparently inadequate to the task they had undertaken; whose continued firmness, and irresistible appeals to the general court, excited attention, provoked enquiry, and begot assistance from quarters, from whence, at their onset, they had scarcely a reasonable expectation of support, till at length the tide of truth carried all before it, reduction followed reduction; those who felt it no longer prudent publicly to resist, found it right silently to

concede; and at this hour we have to congratulate the proprietors upon an annual saving of at least HALF A MILLION sterling!

'The advantages which necessarily follow, are as infinite as they are important, and though pervading the whole system of their affairs, may perhaps be comprised in these two ideas, *increased cultivation of British territory, and increased consumption of British manufacture.*

'To have effected this is great, but to have established the principle above stated, and which we understand the directors are now about to act upon, in order to make this saving permanent, is an atchievement which neither ought to be, nor can be forgotten.'

War with France, the only Security of Britain, at the present momentous Crisis; set forth in an earnest Address to his Fellow Subjects. By an Old Englishman. 8vo. 1s. Nicol. 1794.

A pompous declamation on the massacres of France, and an attempt to prove that a peace would ruin the merchants of this country, constitute the merit of this pamphlet; in which we can discover nothing new, and nothing convincing.

East India House. Debate on the Expediency of cultivating Sugar in the Territories of the East India Company. With the Speeches of Randle Jackson, and George Dallas, Esqrs. for and against that important Proposition. Reported by William Woodfall, late Editor of the Diary. 4to. 1s. White. 1793.

The public are not unacquainted with the measures adopted by the East India company relative to the importation of sugar. The two learned barristers, whose speeches form an important part of these reports, differed, it seems, on the expediency of the measure. The editor, however, asserts, that this branch of our oriental traffic 'has already increased tenfold,' and that it 'bids fair to become the most extensive and productive commerce ever carried on between a parent state and her colonies.'

Reflections on the Propriety of an immediate Conclusion of Peace. 8vo. 2s. 6d. Stockdale. 1793.

This is a professed attempt to answer Mr. Jasper Wilson's celebrated Letter to Mr. Pitt. The author, who, we are to understand, is a Mr. Vansittart, undertakes to prove that Mr. Wilson's four leading assertions are without foundation: namely, 'That the war in which this country is engaged against France, is totally unnecessary and unprovoked—that all the distress of our commerce has been owing to the war—that peace may be obtained—and that it is the only means of preventing the ruin of our commerce, and perhaps of our government.'—Mr. Vansittart, therefore, takes great pains to prove that the French were the first aggressors, and quotes many of the hot-headed speeches of the Jacobines and convention-members; but with equal propriety might a Frenchman object the violent speeches of Mr. Burke and others, which passed in the British parliament

parliament nearly three years ago. We are far from thinking that he has cleared up this question in a satisfactory manner. With regard to the 'distress of our commerce' *not* being occasioned by the war, he is not more successful. If we allow that our commerce was distressed *before* the war, surely no man would expect that war should relieve that distress. War may give a fillip to the manufactory of articles necessary for the naval or military service; but we cannot, with our author, consider this as a 'great commercial advantage.'—He is, however, farther of opinion, that, as the English will get possession of almost every foreign market during the war, it will be a full equivalent for the loss of trade with France. The Levant trade, likewise, that to the Baltic, and to the distant parts of Germany, will *probably* be *almost totally* transferred to our merchants, even after the restoration of tranquillity, with a very large share of the Italian and Spanish trade, which must during the war be completely in our power. As to peace, he cannot see how that can be procured on terms of security from the present leading men of France. Our great commercial resources, he thinks, will afford a sufficient refutation of Mr. Wilson's fourth position; but we question whether the present situation of the manufactures in this country will admit of representations so flattering as he has given. Upon the whole, however, although we are far from thinking that he has succeeded against his able antagonist, he has displayed a considerable knowledge of his subject, and has availed himself of official tables and accounts with great ingenuity.

Advice to the Advisers, or free Comments upon the dangerous Tendency of certain late Writings, concerning Equality of Property, and the Happiness of the Poor; circulated by the Associators of Great Britain: with Remarks upon a Reform in Parliament, and upon the Consequences of a War. By a Friend of the People. 8vo. 6d. Debrett. 1793.

In this very sensible publication, the insidious motive, no less than the dangerous tendency, of imputing indiscriminately to the friends of liberty in this country, a design to equalize property, are very successfully exposed. Of the associations against republicans and levellers, the author adds:

'If their object be to preserve the continuance of internal peace, we will cordially assist them in so desirable an end. But we must have leave to pursue this object by means which are humane, patriotic, constitutional, and just. For the attainment of these objects, we are already combined. The *new test*, applied by insolent suspicion, we reject with contemptuous disdain. Our oath of allegiance is the bond of *our* association.

'We will not associate to inflame the minds of juries, to over-awe the regenerated freedom of the press, to controul fair discussion, to silence liberal enquiry, to propagate the principles of feudal submission; or the base, blasphemous, and exploded doctrines of a

Stuart's reign;—we will not associate to mislead honest credulity, nor to intimidate the free-born native of this free government; but those men we will pledge ourselves to support, who are able and willing to improve our excellent constitution, and to make the government an object not of terror and disgust, but of love and adoration to the meanest of its subjects.

‘ Keeping the domestic happiness of the kingdom for ever in our view, and convinced how intimately it is connected with external tranquillity, we will studiously avoid giving even an implied sanction to a measure, which, (however specious in its origin, or successful in its progress) must probably involve this prosperous nation in *anarchy and ruin*,—a measure which, by the expences of our armaments, the loss of our friends, the decline of our population, the interruption of our manufactures, the seizure of our merchantmen, and a *prodigious increase of annual taxation*, must ultimately tend to irritate the mild forbearance of the English people, and to engender a spirit of remonstrance and discontent.’

The Trial of the Rev. Thomas Fyshe Palmer, before the Circuit Court of Justiciary, held at Perth, on the 12th and 13th of September, 1793, on an Indictment for seditious Practices. Taken in Court by Mr. Ramsay, an eminent Short-Hand Writer from London. With an Appendix. 8vo. 2s. 6d. Ridgway. 1793.

This trial is rendered remarkable, chiefly for the punishment inflicted on the defendant. Mr. Palmer was accused of having written, or caused to be written, published, or caused to be published, a seditious handbill which, in terms rather wild and unguarded, called upon the people to preserve their zeal for a parliamentary reform, upon the plan of *universal suffrage*. After long and learned pleadings, and the examination of many witnesses, the jury unanimously declared him guilty, and he was, next day, sentenced to be transported for the term of seven years, to such place as his majesty shall appoint. Trials of this kind, we cannot consider as objects of criticism, but we are obliged to remark, that no proof was brought of Mr. Palmer's having written the handbill; on the contrary, the real writer of it appeared as an evidence for the crown; but it appeared that Mr. Palmer had assisted in the circulation of it. Mr. Palmer likewise was indicted by a wrong name, and there was an error in the record, which in this country would have been fatal. As to the sentence, it must unquestionably be thought severe by those who live under the English laws. The *eminent short-hand writer*, who reports this trial, appears to have acted under the impulse of some very extraordinary fears, as a great part of the speeches are given in such a state of mutilation, that he must have supposed it treason to record the words of the Scotch judges. A speech intended to have been delivered by Mr. Palmer, had he not employed counsel, is given in the Appendix, and speaks much for the goodness of his intention.

tion.—Since the publication of this trial, Mr. Palmer has been put on board a ship bound for Botany Bay, in company with a horde of convicts from Newgate.

Observations on the Proceeding of the Friends of the Liberty of the Press, &c. December 22, 1792. And an Answer to Mr. Erskine's Speech, of January, 19, 1793. By Thomas Barnard, Barrister at Law. 8vo. 1s. Evans. 1793.

Mr. Barnard, in a prefatory address, informs us, that these Observations

'Were nearly finished when Mr. Bowle's Short Answer, &c. appeared in print.—The author, finding he had been anticipated in some observations, intended to have omitted all the argument that was similar; but finding part of it so much connected with the subject, that it was impracticable, without much labour, at the persuasion of some friends, he has published them as they are, trusting to the candour of the public to believe that it is not impossible for similar ideas to suggest themselves to men of the same profession, in commenting on the same text.'

We know not how far the similitude extends between the reasoning of Mr. Bernard and Mr. Bowles, but this we well know, that both are on a par in point of dullness and insipidity. We wish too to admonish this worthy barrister, that the 'persuasion of friends,' is too stale an apology for intruding on the public a pamphlet, that can neither instruct nor entertain.

A Letter to the Earl of Lauderdale, to prove that the High Court of Parliament has a Jurisdiction, in Cases of Appeal, against the Judgments of the Court of Justiciary in Scotland. By John Martin, of Richmond-Buildings, Soho. Attorney of the Courts of England, and Solicitor of the Courts of Scotland; Author of an Inquiry into the State of the legal and judicial Polity of Scotland, &c. 8vo. 2s. 6d. Ridgway. 1793.

Mr. Martin is of opinion that the doctrine held by many of the Scotch lawyers, that the parliament has no jurisdiction over the judgments of the courts of justiciary, in *criminal cases*, is totally without foundation, and has arisen from an inattention to legal distinctions. He therefore traces this error to its source, and from a variety of apposite legal cases and quotations, has, in our opinion, proved his proposition. Since the publication of this pamphlet, however, the question has been decided against him in parliament; notwithstanding which, his arguments are arranged with so much ability and logical precision, that we think it not improbable a very different decision will be given, when the subject becomes better understood.

A Letter to the K—g; containing some Observations on his M—y's Declarations, published in the Gazettes of the 29th of October and 24th of December, 1793. With a Means pointed out for producing, notwithstanding the recent unfortunate Events at Toulon, all the salutary Objects of his M—y's Wishes. 8vo. 1s. Ridgway. 1794.

This writer, in an affected, but flimsy style of humble submission and respect, intreats his majesty not to believe a word of what his ministers, or the house of commons, may tell him, but to listen to *good counsel* from the mouth of this candid gentleman. He expresses his hope that, as his m—y has amassed a great private fortune, he will give the whole of it to defray the expences of the war, and assures his m— that, in doing so, he need not be under any apprehension about his r—l widow and children, as the parliament will certainly provide for them. He also proposes that his m— shall conclude a peace on the terms of *uti possidetis*, and then, by way of securing himself from future errors, buy up all the *rotten* boroughs, and *freshen* them with honest fellows, who will tell truth.—Much attention will, no doubt, be paid to a writer so civil and gentleman-like,

P O E T I C A L.

The Pindarie Disaster; or, the Devil Peter's best Doctor. A Tale, By Paul Pungent, Esq. 4to. 1s. 1793.

The Disaster, our author informs us, which happened to Peter Pindar, was, that once upon a time he unluckily swallowed a large spider, as it darted down from the top of his attic story, whilst he stood gazing at it with open mouth, and, that ever since—

The spider's dire poison still taints his foul veins.

On this affair of swallowing the spider we have nothing to say; but we know that Peter's lucubrations have sometimes been found very efficacious in relieving patients who have swallowed the *cobler*; for which complaint the recipe of Paul Pungent, esq. does not seem to be equally adapted.

The Maid of the Castle, a Legendary Tale. In Three Cantos. 4to. 3s. Lane. 1794.

A pitiful tale, told in verse more pitiful still.

The Fruits of Retirement; or, Miscellaneous Pieces in Prose and Verse. 3s. Robinsons. 1793.

All the pieces of this volume are on moral or religious subjects, and it is published for the benefit of the French priests. As the author, in his Dedication, seems to disclaim the pretension to superior talents, and to rest his merits on the desire to serve the cause of piety, virtue, and charity, we hope he will be content with the praise which we *can* afford him, without feeling mortified at the withholding of that which in our consciences we *cannot* bestow. To the plain,

plain, serious, and we may add, the orthodox Christian, these miscellanies may be acceptable for the purpose of filling up an hour on the Sunday evening; but, we apprehend, he would have been still more gratified, if the numerous quotations from Young, Milton, &c. had been referred by a note to their respective authors.

M E D I C A L.

Pharmacopoeia Chirurgica; or, Formulæ for the Use of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the most eminent of the Profession, all the principal Formulæ of the different Hospitals. 12mo. 2s. 6d. Robinsons. 1794.

We cannot give a better account of this useful publication than in the words of its intelligent author:

‘It is a fact of which every medical man must be aware, that, in the Pharmacopoeias already extant, a very inconsiderable number of formulæ are included for the particular use of surgeons, and many of these happen to be such as individuals do not altogether approve. It may indeed be very reasonably disputed, whether the learned bodies, who have for a series of years sent forth their instructions on this subject, be actually competent to the task of directing what remedies are adapted to the practice of a branch of the healing art, with which they profess to have no acquaintance whatever; and they would perhaps have done well, had they acknowledged this incompetency, by leaving entirely out of their new editions, the few topical remedies that are at present included in them. The design of the following pages, is to supply the deficiencies alluded to, and to furnish the surgical practitioner, with a complete collection of those formulæ, which, in the course of his professional engagements, he must necessarily stand in need of.

‘Since the publication of the *Theory of Surgical Pharmacy*, a work, at this time, in a great measure, obsolete, and disgraced also with receipts for cosmetics and other ridiculous compositions, nothing of this kind has been attempted. The *practice of the different hospitals*, has indeed been the subject of a somewhat later publication, but its known inaccuracy, the unscientific way in which it is put together, and the very few surgical remedies included in it, afford the practitioner a very scanty share of information. In the present work, particular care has been taken to admit only such formulæ as are applicable to surgery, and, of those, none but really useful and efficacious remedies. Where this rule is disregarded, at least, it is only on the authority of some eminent practitioner, whose partiality to a particular remedy, has been grounded on a long experience of its good effects, and whose name furnishes a sort of sanction for its introduction.’

The following will afford a specimen of the execution:

‘J N.

' INJECTIO VINI RUBRI.

' R Vini rubri unc. xij.

Aquæ puræ unc. iv. misce.

' This is the injection recommended by Mr. Earle in the cure of the hydrocele. If the tumour be very large, he directs it to be emptied and the water suffered to accumulate, till about six ounces are collected. It is then to be tapped in the common way, and as much of the red wine injection, made blood warm, is to be thrown in through the canula of the trocar, as will distend the tumour to its original size. It is to be allowed to remain there for about five minutes, after which it is to be pressed out, and, if the subsequent inflammation prove considerable, a common poultice is to be had recourse to. It appears, from experiments made by other practitioners, that the cure in this case is less to be attributed to the materials which compose this injection, than to the mere circumstance of *suddenly redistending* the sack: air, the water of the hydrocele, and other liquids, having succeeded equally well when this circumstance has been attended to *.

' KALI PURUM. (L)

' This is a most powerful caustic, and perhaps the most useful, for that reason, of any employed in surgery. It acts immediately on being applied to a living part, and, in that respect, has the advantage of those substances which require to be applied for a length of time, and whose action, of course, is left more to accident. In the state directed by the College, it has a disposition to liquify, which is exceedingly inconvenient; but it has been improved in this respect by a species of adulteration practised by the chemists, who introduce a small proportion of unslaked lime in fine powder, and thus give the sticks, into which it is formed, a suitable degree of solidity.

' Its principal use is for opening abscesses and venereal buboes, and the mode of applying it is as follows. The caustic being slight-

* Dr. Donald Monro, in a note, p. 141, of his Essay on the Dropsy, published in 1755, speaks of this mode of radically curing the hydrocele, in the following terms: " Mr. Monro, surgeon to Lord Hume's regiment, taking the hint from the method proposed by my father (professor Alexander Monro of Edinburgh) of curing the hydrocele, by raising a small degree of inflammation, attempted to make a radical cure in the following manner: After having let out the water of a large hydrocele, that had been often tapped, he injected a little spirit of wine into the scrotum, which raised so violent an inflammation as to bring the patient into great danger, but by bleeding him very freely, he was at length relieved of it. His patient recovered, and has never since had a return of the hydrocele. This violent inflammation on which the ardent spirits brought on in this patient, induced him to try a milder remedy in the next case that offered; when, having let out the water, he injected some claret into the scrotum, by which means only a slight degree of inflammation was raised, but it succeeded to his wish by completing a cure: since which time he has made several radical cures by this remedy alone."

ly moistened at the end with a little water, is to be rubbed on the thinnest, most prominent, and most depending part of the tumour. Its immediate effect will be to destroy the skin, which is to be removed, and the farther operation of the caustic encouraged, by continuing the friction in various directions. By a little management of this sort, the living parts may be successively brought into contact with the caustic, so that, at length, a complete opening may be effected. This, however, being a process of some severity to the patient, and the immediate discharge of the matter of an abscess seldom if ever requisite, it will be found sufficient to rub the part with the caustic three or four times in the manner described, and afterwards cover the eschar with a small bit of lint, which may either be confined by an adhesive plaster, or by a common poultice. In a day or two, the dead portion will begin to slough, and the matter will find a gradual outlet at the edges. Some caution is necessary to confine this application to as small a *point* as possible, on account of the disposition of the kali to act laterally. For this reason it should rather be *twirled* between the finger and thumb, than employed with a circuitous motion of the hand.

'Caustics are applied to various parts of the body, with a view of exciting a new action, and by that means superseding diseased action. Under this idea it is, that the late Mr. Pott suggested a mode of treating incurvations of the dorsal vertebræ in scrofulous patients, by applying a caustic on each side of the projection, and afterwards establishing a considerable drain, by converting them into large issues; a plan of treatment of which every day's experience proves the propriety.'

Every medical man must agree that the present publication was much wanted, and there are few, we apprehend, who will be disposed to deny that the task, in this instance, has fallen into able hands.

NOVELS and ROMANCES.

The Bastard of Normandy, a Tale, on the Banks of the Seine. In Two Vols. By the Author of Tancred, a Tale of Ancient Times. 2 Vols. 12mo. 5s. Hookham and Carpenter. 1793.

We have seldom read a production of this kind framed with less regard to nature and probability, affording less of entertainment in the detail, or written in a style (if style it may be called) so remarkably stiff and uncouth. The language is indeed so exceedingly inaccurate, that we should think a foreigner, who had studied English for half a year, had made bad use of his time, if he was not better acquainted with its grammar and its idioms than the author of the following phrases. 'Requested his friend that he would take the trouble to *circuit* the castle, as he was wont himself to do soon after he *had rose*;' 'the affront he had *broached* on my friend;' 'villainy was *snorting* through the country;' 'short and *fortuitous* as our

our interview has proved;' 'when the old friends beheld each other they seized an embrace that told the joyful emotions of their bosoms;' 'the charms of Elwina had struck him with the most invincible desire to rush on her beauties in the most libertine extent.—Such, gentle reader, are the flowers we have been able to select for thee, from this performance.

The Peaceful Villa, an eventful Tale. 2 Vols. 12mo. 5s. sewed. Sael. 1793.

Some poor milliner's apprentice has probably scribbled the Peaceful Villa, we trust, to keep herself from harm.—Execrable as this novel is, she *might* have been worse employed.

Melasina; or, the Force of Passion. Being a well authenticated Fact. In a Series of original Letters. 2 Volumes. 12mo. 5s. sewed. Nunn. 1793.

The heroine of this production is a frail female, who, after several incidents affecting her character, is at last married to the object of her attachment. The following letter to her paramour, contains some remarks on the Irish ladies, which we shall submit to our readers:

' MELASINA TO MR. HARRINGTON.

' How grateful to my heart is the hope you tender me of Emma's happiness; yet, my friend, I fear thy Melasina avails herself of a very fallacious plea, to excuse the weakness of her heart. How am I altered!—where is that true sense of rectitude, which once glowed within my bosom?—my God! have I exchanged this pure light, for the false glimmer of an *ignis-fatuus*, which leads me to destruction.—O love! how hast thou fascinated my reason!—let me drop the curtain—let me not view the dangerous precipice it conceals.

' I reassume my former subject—the people of this country. 'Tis time to say something of the ladies. Their style of beauty is entirely different from ours; they have in general better faces, their features are beautiful, and their blooming complexions will not admit of comparison; but delicacy of limbs, exquisite symmetry, and that attracting grace, which seems the happy result of the whole, are the peculiar perfections of an English beauty. Indeed, they have hardly an idea of what we call elegant forms. When they tell you such a lady has a fine figure; you may prepare to see a very tall, comely lass, with arms and legs a little too thick for the standard of delicacy. I once heard an Englishman say, coarse limbs was the national infirmity; and I think him right. The accent of the country is also very disadvantageous to the ladies, and totally destroys the natural sweetness of a female voice; 'tis vulgar, drawling, and unharmonious; but happily they are insensible to it: the better sort, who certainly have least of it, will shrug up their shoulders, and laugh at a brogue, as much as we do. Their manners are modest, chaste,

chaste, and reserved; they make excellent wives, and good mothers. There are also among them some women highly accomplished, enlarged in their ideas, and elegant in their sentiments, but the number of those are very small, and their admirers few, in general; a woman of information is considered as a bold innovator, a dangerous companion for well-behaved ladies.

‘If she attempts discussing any topic, which has for its object taste in the arts, the merit of a new publication, or the harangue of a celebrated orator, she is listened to with visible impatience, if not scorn. A sermon is the only work of genius all the ladies in Dublin venture to talk about; which I impute to the favourite preacher’s being remarkably elegant in his dress; whenever he changes his taylor, or grows old, his fair countrywomen will loose nine-tenths of their religious fervour; for, to the honour of the kingdom, I am happy to observe he is an Hybernian: and, *indeed*, justice obliges me to add, the men of this nation travel and study to better purpose than most people I know.’

How an *ignis-fatuus* should have found its way to the pen of this fashionable lady, we know not; but we are inclined to believe, from several circumstances, that the letters are genuine; and, as such, they may gratify the curiosity of those in particular who are acquainted with the parties, as well as afford general entertainment.

The Romance of the Cavern; or, the History of Fitz-Henry and James.
2 Vols. 12mo. 6s. Lane. 1793.

This strange farrago is copied from various popular novels. The Romance of a Forest gave it the name; the Recess its heroes; and Ferdinand Count Fathom has supplied some of its most interesting events. Others are gleaned from different sources, which have left an impression on the mind, though not sufficiently deep to be traced to their origin. The whole is absurd and improbable: we had began to mark the inconsistencies of the story; but they would have filled a volume: its own weight is sufficient to sink it. The events astonish without interesting: the heroes are sunk in despair, or raised to happiness, without the reader’s feeling a pang or transport.

R E L I G I O U S.

The Duty of Relieving the French Refugee Clergy stated and recommended. A Sermon, preached in the Parish Church of Droxford, Hants, on Sunday, May 26, 1793. By James Chelsum, D. D. Rector of Droxford; and Chaplain to the Hon. and Right Rev. the Lord Bishop of Winchester. Published for the Benefit of the French Refugee Clergy. 4to. 1s. Rivingtons. 1793.

As we have had several solid specimens of Dr. Chelsum’s abilities, we took up this sermon with proportionable expectations; nor have we been at all disappointed. Among other grounds on which this charity is recommended, are the following:

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‘ The strangers then, for whose distresses I appear this day a willing advocate, are entitled certainly to your speedy and liberal assistance by every the most peculiar claim. They are strangers indeed, strangers labouring under circumstances of the most uncommon and aggravating distress; strangers banished from their native country, deprived of their maintenance, separated from the yet faithful and devout followers of their flock, and driven from those altars at which they delighted heretofore to serve their God.

‘ Their flight indeed has not certainly been in any sort wanton and unnecessary; has not been dictated by any idle fears or wishes, but has sprung from their own unavoidable miseries. Had not the love of life constrained them, had not reverence for their own consciences compelled them, every principle natural to the human breast, every better principle naturally belonging to their education and their character, would have operated certainly to prevent their flight into a foreign land, to have kept them fixed on their own native spot in the exercise of their sacred ministry, amongst their own dearest relatives and connexions, and in the enjoyment of their own proper maintenance. Like those to whom the gracious promise of our Lord is given, they have forsaken “ house, brethren, sisters, and father and mother, and lands, but for the sake of Christ and his gospel,” but for their own conscience sake;—but because neither “ tribulation, nor distress, nor famine, nor nakedness, nor peril, nor sword could separate them from the love of Christ,” from the love of that which they esteemed their duty;—but because they disdained to purchase a right to remain where they wished to dwell, at the expence of perjury, at the expence of a wounded mind, and of a heart alike unfaithful to itself and to its God. Already indeed even before they took the sad resolution of abandoning their country, had they been compelled to abandon the performance of their respective duties, and to secrete themselves from the horrors of persecution, and from the danger of death itself. Already had they been deprived of their maintenance, and were condemned to death by the general voice; already were they the devoted victims of the blind fury of a misguided populace. Yet no other crime could be objected to them, than that they would not prostitute their consciences, that they would not bind themselves in the sight of their God by a solemn oath which they could not approve, that they would not countenance the lawless proceedings of tyrannical and ferocious individuals, and would not lend their sanction to the open violation of all order, all justice and all real liberty. What the general effects of irregular and informal tyranny, what the daily acts of vengeance of a licentious multitude roaming uncontrouled, what the sanguinary disposition of their countrymen in general had thus first effected, the formal decree of their ruling assembly soon completed.

‘ By this they were compelled to resolve at once to quit even their private retreats, and to try to seek that refuge, and that just protection,

sion, in a foreign land, which their own country, and their own laws, now no longer, even in any sort, afforded them.

' Fled, therefore, fled, many thousands of them, to this yet happy country, to this abode of real liberty, (because the abode of it is secured and regulated by fixed and effective laws) fled to this land, and paying certainly no mean or unwelcome compliment to the well-known high repute of our laws and our liberality, while even a difference of religious opinions could not restrain them from seeking our hospitable shores, they have experienced speedily that ready assistance which is so abundantly due to them, so soon as the call of charity had gone forth throughout our land, so soon as benevolence could assemble her chosen sons to exert willingly their united powers for the relief of the stranger and the afflicted. Even these voluntary supplies however, so highly honourable to our country, have at length failed; even these abundant springs of liberality are at length dried up; and a more general contribution, the contribution even of the whole nation, is now become necessary for their support.

' Exiled indeed as they are, deprived as they are of their own just sources of maintenance, how shall these strangers in our land, these sad victims of persecution, be saved from perishing, unless the liberality of our country shall again hasten to their succour, unless that charity which true Christianity absolutely enjoins shall again pour forth her blessings on them, shall again entertain them gladly, as our brethren, as our fellow-creatures?

' Educated indeed for the service of God alone, set apart for his sacred ministry alone, and trained in consequence to no other means of procuring themselves their maintenance, nay forbidden both by custom, and by evident propriety, to exercise any other mode of earning their support, what labours can they perform, what services can they render, to entitle themselves to their maintenance, in a foreign land? "They cannot dig, to beg they are ashamed;" they cannot exercise any useful manufacture, necessarily ignorant and unskilled as they are in every sort of manual labour; and they would feel the ingenuous blush of honest shame, they who have been accustomed to distribute alms to others, now to solicit them their selves; they would do a violence to their own modest wishes and desires, to their own proper character, were they to apply in their own behalf, however pressed by hard necessity, however entitled to prefer their petitions, since they are not entitled by our laws to any regular and certain relief. Far otherwise they have indeed uniformly and generally abstained from making even any applications in their own favour, far otherwise, have they endeavoured, as far as possible, not to be chargeable to others, and have reduced their necessary expences, by their own rigid and laboured œconomy, to the lowest level, and have spared and preserved, even to the latest moment, the liberal and willing contributions of our countrymen.

' The strangers then whom it is my duty to exhort you earnestly
again

again to receive and to "take in," are, it appears, already known to us; already approved by us for their exemplary and grateful conduct; and for their pious and Christian spirit of contentment and resignation. Considering these things only, to relieve them then will be to reward humility and gratitude, to protect piety, and to purchase "the blessing of him that is ready to perish." But considering farther also that these unhappy men are indeed martyrs to conscience, that they have forsaken every thing, that they have made the most painful sacrifices, but that they might fulfil their duty, and be at peace within themselves, to relieve them will be to execute the designs of Providence, as secondary instruments in the hand of God, whose will it is certainly that the righteous should not be left destitute,—will be to encourage a fearless regard for conscience, even amidst circumstances of the utmost danger, even in times of the most alarming complexion,—will be to excite others also steadily to adhere to the dictates of their conscience, undismayed even by the prospect of death itself, by shewing, as far as we are able, that "verily there is a reward for the righteous, doubtless there is a God that judgeth the earth."

'Haste, then, my brethren, hasten gladly to perform this high and sacred duty; and let no mistaken prejudices, no unbecoming spirit of national attachment, chill your benevolence, or restrain your piety. Such prejudices, if but fairly examined, are not certainly consistent even with reason itself, even with the dictates of common humanity, far less are they consistent with the Christian spirit of universal love.'

If an apology be necessary for so long an extract, it is, that we wish to subserve the views of the preacher.

The Reciprocal Duty of a Christian Minister and a Christian Congregation. A Sermon, preached in the Unitarian Chapel, in Essex-Street, London; Sunday, July 21, 1793, on undertaking the Pastoral Office in that Place. By John Disney, D. D. F. S. A. 8vo. 1s. Johnson. 1793.

There is nothing remarkable in this discourse, farther than a statement of the author's reasons for resigning his prospects in the church of England, in favour of Unitarianism. The following sentiments are not strictly agreeable to the testimony of the best writers on ecclesiastical history:

'The testimony of history, says the author, will support me in saying, had not the impugners and corruptors of the Christian faith united themselves and their cause with the civil governments of this world, and had not power and wealth been joined together to excite the artful devices of men, and to unite them in confederacy against the simplicity, the peace and charity of the gospel, the common sense of mankind would have prevented the many sad corruptions of the word of truth, or, long before this our day, have corrected and expunged them from the popular creed of the Christian world.'

The doctor's candour, however, must be acknowledged in the conclusion, where he says,

'The purity of our religious faith will avail us nothing, unless it be accompanied by a truly religious and virtuous character; neither will our zeal for religious liberty be of any real service to us, unless we freely allow the same portion to others, which we claim and exercise ourselves.'

An Essay to counteract and spiritualize French modern political Principles, in order to render them harmless to the human Mind, to the domestic, civil, and religious State, occasioned by Letters of the Rev. Dr. Joseph Priestley, to the Philosophers and Politicians of France, on the Subject of Religion. By the Rev. C. F. Triebner, Minister of a German Lutheran Congregation at Little St. Helen's. 8vo. 3s. Parsons. 1793.

The bulk of this pamphlet is intended to counteract the effect of Dr. Priestley's Socinian tenets, by the common arguments brought in defence of the Trinity, and by others so very supernatural, that we do not hesitate to say they are perfectly unintelligible to us; and we believe will be so to the public. The author loses himself in the mysteries of the Apocalypse, and his style is obscured in sympathy with his subject, by his ignorance of the English idiom. We have seldom perused a work to so little purpose.

An Address to the Inhabitants of the Colonies, established in New South Wales and Norfolk Island. By the Rev. Richard Johnson, A. B. Chaplain to the Colonies. Written in the Year 1792. 12mo. 1s. Deighton. 1794.

This Address is plain and simple, and such, in every respect, as may be supposed to suit the unhappy circumstances of those for whose use it is designed.

New and decisive Proofs, from Scripture and Reason, that Adults only are included in the Design of the New Covenant; or the Gospel Dispensation, and were Members of the Church of Christ, in the the Apostolic Age. Offered as a Reply to Mr. Williams' Attempt, in a late Treatise, to prove that by Baptism Infants were initiated into the Church of Christ, and Members of it, at that Time. By William Ashdowne. 8vo. 1s. Johnson. 1792.

The substance of this pamphlet is contained in the following extract. The author is certainly entitled to an answer.

'Whoever, attentively, and with a mind unbiassed, reads the foregoing citations, I presume, will not hesitate to admit that the account contained therein of the disciples, or members of the church of Christ, includes all of them, both individually and collectively, in the several places that are mentioned are alluded to, as that Jerusalem, &c. &c.'

C. R. N. ARR. (X.) March, 1794.

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‘ That they were adults only, to me is indisputable, from these considerations :—First, from what is explicitly related of their character as sinners, or enemies to God, by their wicked works, before their conversion. Secondly, from the account contained therein of the moral and religious change that was made in their principles and conduct upon their hearing, believing, and obeying the gospel, preached to them, described by their being created, or begotten and born of God, &c. by the word of truth. Thirdly, from the means that are related by which that change was produced in them, i. e. by their obeying the gospel; or, in the words of the Apostle to the Thessalonians, “ When ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh in you that believe.” Fourthly, from what is particularly related respecting the holiness of heart and life, they all are exhorted to practise and maintain, as the disciples of Christ, and which many of them were examples of to others to imitate them therein. Fifthly, because not one of those particulars just mentioned, are in the least applicable to infants, who are not sinners, nor capable of any moral or religious change, or living holy and righteously in obedience to the precepts of the gospel, and therefore they are not mentioned, or even alluded to in any one of the foregoing numerous citations, as disciples of Christ, or of his church.

‘ If the genuine meaning of the passages, cited in the foregoing pages, hath been given, and the arguments founded thereon are justly deduced, it follows, that initiating infants, by baptism, whether by immersion, or any other mode, into the church of Christ, or the new covenant dispensation, as practised in past ages, and in the present, is utterly inconsistent with, and evidently discountenanced by the doctrine and invariable practice of the apostles, as hath been made appear in their making converts to Christ, as members of his church, and therefore such a practice is wholly unscriptural, grounded entirely upon human invention and authority alone, and consequently it ought to be discountenanced and discontinued by every genuine and zealous friend and advocate for primitive and unadulterated Christianity, as contained in the New Testament alone.

‘ The only plausible objection that occurs to me, which may be offered against the sentiments pleaded for, grounded on the foregoing passages, is this, that they, or at least those quoted from the Epistles, are applicable to a congregation, or church, at this day composed of adults and infants, and consequently they may equally apply to one or more such at that day. To which I answer, that, in my opinion, the objection is entirely invalid, till it is clearly proved that there was one or more such churches at that time. When that is made appear, either from scripture, or any other unquestionable testimony, I shall frankly acknowledge the force of it, against the opinion here maintained: but, till that is produced, it cannot in my judgment,

in the least affect either the proofs from scripture, I have offered, or the sentiment founded thereon.'

A Letter to the Rev. R. Foley, M. A. Rector of Old Swinford. In Answer to Charges brought against the Dissenters of Stourbridge: with a concise View of the Principles of Dissenters. By B. Carpenter: to which is added, an Account of the Proceedings at the Lye-waste. By J. Scott. 8vo. 1s. Baldwin. 1793.

This is an able and candid defence of the principles of the Dissenters, both political and religious, and will probably be read with advantage when the present ferments are in some measure allayed. The prevailing odium against the Dissenters, on account of the intemperate politics of a few, is certainly unjustifiable, and we are glad to see one of the body step forwards in the true spirit of catholic charity and impartiality. The petty disputes about the Lye-waste are interesting only to the parties concerned.

An Examination of the New Doctrines in Philosophy and Theology, propagated by Dr. Priestley; with some short Strictures on the Power of the civil Magistrate, as the Ordinance of God. By Alexander Golden. 8vo. 2s. 6d. Law. 1793.

Although it may be doubted whether Dr. Priestley has not met with a more able antagonist, we are certain he has seldom been opposed by one who writes more closely to the true spirit of Christian candour. He refutes at great length the doctor's tenets on materialism, and on the person of Jesus, and frequently embellishes his subject with shrewd and original remarks. In discussing the question 'whether essential active powers can properly be ascribed to matter,' we think he has by far the best of the argument. Materialism, however refined, by the metaphysical powers of a Priestley, is too cold and comfortless a doctrine for conviction, or acceptance. To those who are interested in the controversy on this subject, and on the person of Christ, we would recommend this as no small addition to their fund. His defence, in the Appendix, of Dr. Priestley's private character, does honour to the soundness of his head and the goodness of his heart.

M I S C E L L A N E O U S.

Evening Recreations: a Collection of original Stories, for the Amusement of her young Friends. By a Lady. 8vo. 2s. 6d. Deighton. 1794.

In addition to the instruction and amusement which this little volume was meant to afford to the younger set of readers, it will furnish them with a very useful and improving exercise, which did not perhaps occur to the author. We recommend it to any boy or girl who has made a tolerable progress in the spelling book and English grammar, to take every morning a page of the *Evening Recreations*, and

read it carefully, till he or she has found out and corrected the faults of orthography, and inaccuracies of construction, some of which occur in every leaf; as for example, *imposture* for *impostor*; *loose* for *lose*; *principal* for *principle*; *beasts of pray*; *wild foul*; *blazen* for *blazon*; *he behaved so disrespectful*; (the adjective for the adverb, a common vulgarism in conversation) 'they went to see the *minors* of Cornwall work.' We are told of the *Pynenees* and the *Sicelians*, of the fruit and blossoms of the *arbutas*, and of so many other curious novelties, that we are well convinced the author, who styles herself a lady, can be no other than the celebrated Mrs. Slipshop herself; and as that gentlewoman must, by this time, be pretty far advanced in years, we must recollect, in excuse for her mode of spelling, that young women in her time were seldom taught any other: but however well meant, indeed it will not do for the present generation. With regard to the sentiments, they are in general very proper, and such as, to children, are usually insisted on; but they are put together with as little of connection or arrangement, as the narratives of that good gossip Mrs. Quickly.

A short historical Account of the Invention, Theory, and Practice of Fire-machinery; or, Introduction to the Art of making Machines, vulgarly called Steam-engines. By Mr. Blakey. 8vo. 1s. 1793.

The author of this publication traces the history of the art of working machines by the assistance of steam, from Brancas of Rome, who published in the beginning of the last century, to the present period. His object appears to be that of inducing subscriptions to a large work on fire-machinery, of which the present is only an outline. With this view, he describes his labours in this and other countries, and wishes his inventions to be thought superior to the established ones of Messrs. Watt and Boulton. Thus he says, speaking of heat and cold, and the elasticity of the air:

'When we consider the simplicity of these powers, and yet see engine builders hold so fast to their mechanical method of great pistons, working in monstrous cylinders, with pump-rods, and a multiplicity of leather buckets, wearing out from friction;—when we see great beams carry chains to move such colossal instruments, and capstans to move the least part of this heavy tackle, we are inclined to think, that the great architect Vitruvius was in the right, when he said the science of mechanics is for labourers, but the combination of the principles of nature belongs to ingenuity.'

After enumerating the objections to machines worked on the common principles, he alludes to his own invention (not described in the work) of 'a fire-engine of the *simple* kind.'

'These inconveniences are not found in mills worked by fire engines of the simple kind. The prime cost of a fire engine, of this sort,

fort, will not equal the price of the land which must be wasted in damming up water for the use of the mill.—These engines consume little fuel; those for grinding corn do not require much more heat than what proceeds from the oven while it is heating, and need only one faggot or two, at most, to make the mill grind more corn than the oven can bake in bread at one heating; but, if four ovens are made to bake constantly in equal time, one after the other, there is no need of additional faggots, by which means the fuel for working the engine occasions no expence. Such mills also can be erected where they are the most wanted, and save all the expences and different carriage to the mill and back again, as any one may have them on their own grounds.

Mr. Blakey, we apprehend, would have been more entitled to our respect, and would also have rendered his pamphlet worth the purchasing, had he given some description of his improvement. As it is, we are compelled to say, that it stands in no other light than that of a mere advertisement tending to shew his own superiority, and his intention of publishing a great book.

The Traveller's Companion, from Holyhead, to London. 8vo. 2s.
Longman. 1793

This traveller describes his route in a pleasing manner, and makes pertinent observations on various objects. In his account of the castle of Caernarvon, he refutes, with great appearance of justness, a notion which, there can be little doubt, is a traditional error.

‘In a very small dark room within the Tower called the Eagle Tower, you are told that his beloved queen Eleanor was delivered of the first prince of Wales, afterwards the unfortunate K. Edward II. April 25, 1284.

‘But I am convinced that they are mistaken, in supposing this dark, straight closet to have been the room; they do not observe, that, within the present walls of this tower, and close adjoining to this closet, there is a spacious apartment, with a fine large window, and chimney-piece; to which there was, probably then, a handsome staircase within the tower; whereas, the approach to this closet, is up the winding stone steps, without the tower. There is no doubt, that the queen was delivered in this noble room; and that the other was one of the many small rooms, appropriated to the use of the soldiers, as it communicates with the gallery which goes round the castle.’

The author, whose remarks are evidently well-founded and faithful, bears testimony to the great improvements, made during late years, not only in the Welsh roads and inns, but also in the manners of the people, neat appearance of the houses, and indeed in the face of the whole country.

Observations

Observations on the Act for the Relief and Encouragement of Friendly Societies: to which are added, Forms of the several Instruments necessary under the Act: together with an Abstract of the Act. By the Gentleman who framed the Bill. 8vo. 1s. Pridden. 1794.

‘It is the first principle of these societies, that they shall be governed by rules of their own formation, to which the members individually consent. The acts put no restraint on this discretion, but requires a declaration of the object of the institution; and secures a due application of the funds, that the members may not be deprived of that benefit, for which they have given a valuable consideration, either by collusion or fraud.’

Thus says the introductory part of this publication, which doubtless will prove useful to those institutions intended to be relieved by the act.

Observations on the Passage between the Atlantic and Pacific Oceans, in two Memoirs on the Straits of Anian, and the Discoveries of De Fonte. Elucidated by a new and original Map. To which is prefixed an historical Abridgement of Discoveries in the North of America. By William Goldson. 4to. 8s. Boards. Jordan. 1793.

The discovery of a passage between the Atlantic and Pacific Oceans is a *desideratum* of great importance to our maritime concerns, and the legislature has offered a very great reward for it. The discoveries lately made on the north-west coast of the American continent, have revived a curiosity which for some years before had slept, and Mr. Goldson has drawn up two Memoirs to evince the probability of the dispute being finally settled, if suitable encouragement be held forth to men of enterprize. After reviewing the former attempts, and comparing the modern and ancient geographical documents of various navigators, which he has done with great accuracy and knowledge of the subject, he decides strongly in favour of the probability that a passage between the two oceans may be discovered. As his Memoir cannot admit of abridgement, we shall content ourselves with transcribing his concluding sentiments:

‘I shall venture to conclude, that, from the variety of observations offered in the preceding pages, there is a great probability, if not an absolute certainty, of the existence of a communication between the Atlantic and Pacific Oceans; the difficulties attending the navigation of which may be surmounted, and from the present improved state of maritime knowledge, the currents may be so ascertained, as to render it as safe and as certain as the passage through Hudson’s Straits.

‘The legislature has considered it a subject of such importance, as to offer a reward of 20,000l. to effect the discovery. Until within a few years this could only have been an object worth the attention of persons fitting out ships for the Davis’ Straits fishery. No advantages whatever have accrued in consequence of this great reward,

ward, and the reason is very obvious. If the owners of a ship employed in that fishery should be induced to order the master, to endeavour to get to the northward, so as to effect a discovery, in hopes of obtaining the reward, and he should be so fortunate as to get three parts of the way through to the westward, but not succeed, neither his owners nor himself would be entitled to the smallest gratuity. For which reason, the persons engaged in that fishery are contented with falling in with the ice just within the Straits, where they get a cargo of seal oil and skins, without running any risk to get farther to the northward. This was an oversight in the act which originally offered the reward, and likewise in that which extended it to the officers employed in his majesty's navy, and ought to be remedied; as it has not only tended to cramp the spirit of discovery, but, at the same time, has been a check, I may venture to call it so, to the commercial interest of the country; as many persons, in hopes of a reward, might be induced to penetrate into Baffin's Bay, when they might not venture to run the risk of an attempt to effect a passage.

For these reasons, I shall beg leave to submit to the attention of the legislature, if it would not be for the advantage of the nation at large, whether we consider it in a commercial or a geographical view, to divide the premium into three several proportions, which should be given to the persons first discovering as far as certain fixed situations from each side of the continent. These situations I would propose to be,

1st. The communication between Baffin's Bay and the Frozen Ocean, whether by Lancaster's, or any other opening to the westward.

2d. The mouth of the Copper mine River, as determined by Mr. Hearne.

3d. Whale Island, as determined by Mr. M'Kenzie, at the mouth of the river discharging itself from the Great Slave Lake.

It might be objected, that this method would be adding an additional expence beyond the original sum voted by parliament; but as it would not amount, perhaps, to more than 10,000*l.* it ought not to be placed in competition with the national advantage which might in future accrue from it; as setting aside the idea of finding a passage, owners of vessels in the Davis' Strait trade may be more induced, by means of these regulations, than they are at present, to explore Baffin's Bay, which may lay a foundation for a whale-fishery in a part of the world hitherto neglected.

Observations on Frauds practised in the Collection of the Salt Duties, and the Misconduct of Officers fairly stated. By W. Vanderstegen, Esq. 8vo. 1s. Robinsons.

The charges stated in this publication, and most of them substantiated by affidavits, are, that the officers concerned in the revenue arising

arising from salt, 'have been negligent in their duty;' that they have known of ships taking in more than 'the quantity specified in the certificate, and have not seized the overplus;' that they have connived at a fraud practised under the name of 'the drum head,' by which the overplus salt not only passes free of duty, but the real quantity the ship contains is concealed from the deputy meter; that they 'have taken bribes, in money and entertainments, to suffer frauds on the revenue;' that they 'have reported ships that have lost some salt, to have lost more than was lost;' and, lastly, that they 'reported a ship, which made over the quantity shipped, to have lost a quantity of salt.' In these various ways, according to the specific details of the author, very large quantities of salt have escaped the duties imposed by law; and though he appears to have made very laudable exertions to bring these proofs before the commissioners, his attempts, from some cause not ascertained, have not only been baffled, but the very persons on whom they fall heaviest have been promoted.

Refutation of the Charges brought by W. Vanderstegen, Esq. against Mr. Thomas Weston, and other Merchants concerned in the Salt Trade, so far as those Charges respect the Thames Street Company of Salt Importers. 8vo. 1s. Robinsons. 1794.

In this publication, Mr. Vanderstegen is charged with misrepresentation and private malice; and five affidavits are produced in opposition to some, though certainly not to the whole, of his accusations. Between these disputants we leave the public to decide.

Elémens de la Langue Angloise, développés d'une Maniere nouvelle, simple, et tres Concise, à l'Usage des Etrangers qui desiront apprendre promptement à parler & à écrire correctement l'Anglois. Par Mr. C. J. Lebesque. 12mo. 1s. 6d. Crowder. 1793.

'Parmi le grand nombre d'ouvrages élémentaires, destinés à faciliter aux étrangers l'étude de la langue Angloise, nous n'en avons trouvé aucun qui traitât d'une maniere assez étendue la partie la plus essentielle d'une grammaire, la *syntaxe*. C'est pour suppléer à ce défaut que nous publions ces nouveaux élémens.'

The author seems to have taken some pains to render this work useful to his countrymen, and has very properly avoided swelling its bulk with the rules of orthography, or, what is equally common, to include in such publications a vocabulary of the language, familiar dialogues, &c. which he conceives to be of little use, since the French language affords few examples capable of illustrating English pronunciation.